

THE
Baptist Magazine.

APRIL, 1822.

MEMOIR OF THE LATE REV. EDMUND
WATKINS.

THE Reverend Edmund Watkins^s was born in the parish of Aberystwith, within five miles of Pontypool in Monmouthshire, in the year 1720. He was baptized and received into the church at Aberystwith in 1740, and his brethren thinking he had gifts for the ministry, encouraged him to exercise them. In 1742 he was sent to the Academy at Bristol, then under the care of the Rev. Messrs. Bernard Foskett and Hugh Evans. After the death of Mr. Morgan Harris, pastor of the church at Blaine in Aberystwith, they invited Mr. Watkins to take the oversight of them in the Lord, as his labours had for some time been very useful among them. He was ordained in 1747, but he did not continue long to reside at Blaine, being married in 1749 to Miss Elizabeth Gwin, a lady of a very respectable family, at the Pwll, in Langwym, within five miles of Usk; and her father and mother being advanced in years, and having no child but this daughter, he went to live with them. This was a great loss to the church, his residence being twenty miles off, though for many years he strove hard to visit them as often as he could. He found, however,

that his neighbours round about the Pwll, were very ignorant of the gospel; very few attended either at church or meeting, though most of them had a very ill opinion of all Dissenters. But after he had lived among them for some time, they began to respect him, as a very good-natured man, a kind neighbour, and one who was ready to serve all that were in need of his assistance; so that it became a common observation, that if there was a good man among the Dissenters, it was Mr. Watkins of the Pwll. The Rev. Hugh Evans was once much amused with an occurrence that took place when he was on a journey through Usk. He went to see Mr. Watkins's Meeting-house, and going up into the pulpit, a man of the town, who made no profession of religion himself, having seen a stranger go into the Meeting, had the curiosity to follow him. Seeing him in the pulpit, he suspected he had no friendly design, and looked rather displeased. Mr. Evans noticing his looks, merely to try the man, asked, "Who does preach in this pulpit?"—"Mr. Watkins of the Pwll," replied the other, "a better man

than you are." On which Mr. Evans smiled, and the man again exclaimed, "Come down from there, and do not make game in such a place." Mr. Evans came away, highly delighted with the man's zeal, and his good opinion of Mr. Watkins.

God was pleased to make Mr. Watkins instrumental in doing much good in those parts; for his heart was much set upon it. Indeed, his heart, his house, and his purse were open, to promote the cause of his dear Master. He preached the gospel gratis, for forty years, to a poor congregation, at Usk and Garevour. He repaired the old Meeting at Usk, and was at considerable expense to make it more convenient. He also enlarged the place of worship at Garevour, adding a large gallery, and making a suitable Baptistery near it. Thus this servant of God continued zealous and laborious in the work of the Lord till about two years before his death, when he was unable to ride or walk to Meeting, through a very great decay, and thus was confined to his house. The Rev. James Williams of Ross came to see him not long before his death, when he intimated his apprehension that he should not be long here, and requested him to preach after his decease from 2 Tim. iv. 7, 8, "I have fought a good fight," &c. Mr. Williams preached from these words at Garevour. When some other friends came to see him, and asked how he did, he replied, "I am very poorly in health. Here I am, waiting for my great change, and great my change will be; from earth to heaven." He had strong consolation in the views of heaven, which carried him above the love of life and the fear of death. He had something of a

paralytic seizure about a fortnight before his death. Some of his last words were, "The enemy has failed—face to face—face to face." To his daughter, who attended him, and was unwilling to part with him, he said, in a great rapture, "Come, Molly, let us go with them. I must go. I am in haste. I cannot stay.... delightful!.... delightful!.... delightful!" His precious soul was set at liberty on Tuesday night, about twelve o'clock, July 31, 1798, in the seventy-eighth year of his age. Mr. Morgan Davis succeeded him.

MEMOIR

OF

MR. JOHN CONWAY,

OF

Pontrhydyrun, Monmouthshire.

RELENTLESS and unwearied is the monstrous tyrant Death, in the warfare he maintains against us, and the inroads he makes upon us. Deaf to all the entreaties of friendship, the pleas of urgent necessity, the deep-fetched groans of overwhelming sorrow, and the heart-rending expressions of distress and despair, he, without remorse, and in the absence of all commiseration and sympathy, executes his dire commission. Having singled out and marked his victim, he never stays to inquire into the number of his days, and the nature of his circumstances; nor asks how many dependent children are to be made orphans by his stroke; nor feels any concern how the survivors are to subsist. Hence appears the boundless enormity of that first act of aggression, which created so tremendous a foe, and

subjugated our once exalted species to his mighty power.

Not long since the outrages of this cruel adversary obliged the writer of these lines painfully to record the departure of his much esteemed and sincere friend, Mr. John Harris of Govilon, Mr. John Conway's father-in-law. Thus bereavement succeeds to bereavement, and one trial invites the advent of another: "Deep call-eth unto deep at the noise of thy water-spouts."

But how vastly consoling, amidst the ruin and waste which the last enemy is accomplishing on every hand, to be warranted to entertain and cherish a well-grounded persuasion, that in numerous instances his vanquished ones are at length made more than conquerors, through him that loved them:—that they are conducted through the valley of the death-like shade to Zion, with singing and everlasting joy upon their heads, to obtain joy and gladness, and to drown their sorrows and sighings in the ocean of perfect and progressive felicity.

The subject of our present contemplation was a man of genuine piety. Born of religious parents, and trained up in the nurture and admonition of the Lord, the morning of his days was happily preserved uncontaminated by those vicious pursuits which are too common to youth, and his subsequent life was consecrated to the service of God. At a very early age he became susceptible of religious impressions, though, like many others, he could not state precisely the time and circumstances of his conversion; and from his natural reserve, great timidity, and, if we may so speak, constitutional proneness to indulge in doubt and despondency, even his most

intimate and bosom friends were not allowed to expect much from him, as to a relation of those feelings and holy principles which the grace of heaven had generated and implanted in his soul.

At the age of seventeen his system received its first shock, from a cold, occasioned by sitting in a damp church, after having heated himself by walking to hear the late Mr. Jones of Langan. From this period he never enjoyed a perfect state of health, but became subject to nervous affections, which induced a very painful degree of mental depression. He informed Mrs. Conway, that at one season he was so harassed by this affliction, which doubtless was aggravated by the fiery darts of the wicked one, as to render his existence almost insupportable. Relief was sought, and in some measure derived, from the following wise expedient:—He furnished himself with a variety of scriptures, eminently expressive of the love and faithfulness of the Almighty, and of his great willingness to receive those that are disposed to accept salvation on gospel terms. To these he referred and fled for refuge whenever he found the enemy coming in as a flood, and in the hands of the Spirit he found them sufficient to lift up a standard against him. In describing his condition at this season, he used the figure of the Psalmist, "I was sore broken in the places of dragons, and covered as with the shadow of death."

On account of his severe and complicated afflictions, he was often disposed to write bitter things against himself, exclaiming, "Surely my corruption must be greater than that of Christians in general, to require so severe a rod." Yea, sometimes he went so far as to infer from them that he

had no interest in the Saviour's esteem and grace. Within the twelve months preceding his death, he was more deeply convinced of, and exercised with, the plague of his own heart than he had for some time previously been; and most sincerely and bitterly did he lament his little conformity to the will and precepts of his divine Master. He always expressed his resolution to cast himself as a *sinner* at the Redeemer's feet, saying, "If I perish, I will perish there." "Jesus full of all compassion," &c. was a very favourite hymn; but so disposed was he to indulge in misgiving, and so much did he dread self-deception, that in his anxiety to escape the rock of presumption, he incurred the danger of being swallowed up in the vortex of despair.

Thus generally exercised, and withal being a man of much thought and uncommon reading, it is not to be expected that he would enter on a profession of religion without vast deliberation. He paused, hesitated, and needed to be cautioned even against caution itself. At length, however, he burst the fetters of doubt and dismay; and on the 18th of March, 1815, in company with his amiable partner, Mrs. Conway, and others of his family, he was baptized at Abergavenny, and received into the church there. But when the church at Pontrhydyrun was formed, he was one of its original members, and soon became a deacon.

It is almost needless to remark, that Mr. Conway, in common with other Christians, had his imperfections. "In many things we offend all." But considered altogether, he stood on very superior grounds amongst the followers of Christ. The cor-

rectness of his judgment, the eminence of his knowledge, the purity of his life, the ardour of his zeal for the extension of Immanuel's empire, and the anxiety of his soul that the gospel should be fully and consistently preached, made a sensible impression on the feelings of his friends. Still his fears would not abdicate the throne of the heart, but perpetuated their oppressions, and lengthened out their cruel bondage to the last day.

Thursday, the 26th of July, whilst sitting at his desk in the office, he had an apoplectic seizure, which affected his speech, and one side. Recourse was had to bleeding, blistering, and other means usual in such cases, which appeared to succeed beyond expectation. So favourable were the symptoms, and so rapid was his recovery, that on Lord's-day, August the 5th, he was able to go to meeting, and discharge his office as deacon. The following day also passed without any alarming appearance, till about six o'clock in the evening, when reclining his head on the sofa, he suddenly started, and exclaimed to Mrs. Conway, "O Anne, I am dying! and uttering three heart-rending groans, in the space of a few minutes, (having but two days before completed his forty-third year,) he expired. Mrs. Conway, with her infant in her arms, endeavoured to support him; and who can picture or conceive her feelings on the occasion? Deprived in a moment of a most affectionate and valuable husband, and consigned to a world of difficulties and tribulation *with seven children*, and the eldest only eleven years of age,—the scene must be distressing beyond all calculation. One source of consolation however seemed to be

left, on which all thoughtful and sympathetic spectators settled an anxious eye,—that the worthy families of the deceased and his survivors would exert every faculty, as far as practicable, to repair the loss, supply the deficiency, and alleviate the sorrows occasioned by so direful a catastrophe, and thus make the hearts of the widow and fatherless to rejoice.

How vain are all things below the heavens! how precarious is human life! how loud the call to prepare for eternity! how blessed the dead that have died in the Lord! To follow their pious examples should be our ambition, considering the end of their conversation, and remembering that Jesus Christ is the same yesterday, and to-day, and for ever.

MICAH THOMAS.

Abergavenny, 28th Feb. 1822.

ON THE PERSONALITY OF THE HOLY SPIRIT.

THE Holy Spirit is considered by some men to be nothing more than the attribute of divine power. They reject the doctrine of his personality, conceiving that a plurality of persons in the Godhead must imply a plurality of Gods, as certainly as the names of three separate individuals imply a plurality of men. But on this principle we might deny the personality of the Father, as well as that of the Spirit, as we can have no definite and distinct ideas of it. Yet but few, even among those who deny the personality of the Spirit, would agree to this. They acknowledge that there is one infinite and eternal Spirit, to

whom they apply the term person, because it is applied to him in the scriptures; but they believe that the plurality in the Deity is merely nominal. There are others who believe that there are three divine persons who subsist in the unity of the Godhead, in a manner surpassing the power of created minds to understand. When we speak of the blessed God, the most profound reverence, the deepest humility, and the utmost caution, are necessary, lest we should say the thing that is not right, and thereby expose ourselves to his displeasure; this we would remember, and implore his forgiveness of whatever we may say contrary to his will.

In the word of God personal properties are severally ascribed to the Father, to the Son, and to the Holy Ghost, with such clearness and force of evidence, that we do not find ourselves able to avoid the conclusion, that there are three persons in the Deity. If the sacred writers use such language in speaking of the Father, of the Son, and of the Holy Ghost, as we use in speaking of various persons, namely, I, Thou, and He, and if such attributes are ascribed to them as by universal consent apply to God, we think it cannot be wrong to speak of them as of three persons, while we contend that they are but one God. We can more readily admit that our knowledge of spiritual existence in general, much more of the divine existence, is inadequate to determine any thing with certainty about him, than we can admit that his word should state any doctrine respecting his nature improperly. We must either believe that word, or yield our judgment to human reason, the amount of which is, that we are able to understand the

manner of the divine existence better than the language of inspiration hath taught us. Thus reason becomes the supreme judge of truth and error in this most important matter, and we in effect say, that it signifies nothing what the sacred writers have said on this subject, and that we will believe no more than our reason can comprehend, or of which it can form some certain idea. This method of arguing is inconclusive and improper; why may not the divine Being exist in three persons, according to the deduction fairly drawn from his word? Is it possible for man, who knows nothing as he ought to know, to assert that he does not? To explain away the force of those passages of scripture which relate to this subject, and to obviate the consequence drawn from them in favour of the personality of the Holy Ghost, by supposing that they are merely figurative, is an evasion unworthy of an humble inquirer after truth. It is admitted that in some parts of these writings strongly figurative language is used, but we contend that the subject treated upon in those parts, with the form of expression used, sufficiently intimates when this is the case; otherwise we should not be able to understand any thing contained in them with clearness.

To have recourse to figure when the language is plain and simple, is a subterfuge, which betrays the weakness of a cause, and the want of argument to support it. Such a method would allow of explaining away the doctrines, precepts, and ordinances of our holy religion, until we had nothing left on which to rest our hopes of immortality; a painful suspense would attend all our inquiries, and we should be sur-

rounded with an impenetrable gloom. Of those who adopt it, we would say, as Jacob did of Simeon and Levi; "My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." The personal distinctions of the Deity appear to have their origin in the necessity of his nature, and not to be caused by his will; whatever is the effect of his will differs but little, if at all, from creation; but what is necessary to his nature must be eternal; hence the eternity of the Son and of the Spirit. *Person*, in its application to the Spirit of God, is, we apprehend, as remote from a divine attribute as it is from a separate being; but of these subjects how little do we know! Such knowledge is too wonderful for us. While revelation is our polar star, we cannot go wrong; but losing sight of that, we dash against the rocks of speculation and conjecture, and are in danger of being lost in the depth of our own folly. The following remarks, in proof of the personality of the Holy Spirit, are offered to the attention of the reader, under the full conviction that nothing can be effectual for his real good, but what that Spirit condescends to bless for that purpose.

1. That the Holy Spirit is not an attribute of Deity appears from Peter's address to Ananias, (Acts v. 3,) "Why hath Satan filled thine heart to lie unto the Holy Ghost?" A lie can be told only to an intelligent-being; no other can perceive the meaning of the declaration used to deceive. An attribute of being has no intelligence, and therefore cannot be lied unto; but Ananias lied unto God. We may speak falsely of God's perfections, natural or moral, and thereby sin

against him; but to suppose that his attributes are capable to be sinned against, would be to deify them, and thus to make as many gods as there are attributes in the Deity. This would not help us through the difficulty, but involve us in one still deeper and more perplexing; in which we should be left without assistance from the holy scriptures. Ananias lied unto God, in lying to the Holy Ghost; if then we speak of God as of a person, why may we not so speak of the Holy Ghost? there is not, as we see, any impropriety in so doing.

2dly. On the supposition that the Holy Ghost is the power of the Father, the language of the sacred oracles is unintelligible.

In Acts x. 38, it is said, "God anointed Jesus of Nazareth with the Holy Ghost and with power." This passage, on the supposition now opposed, would stand thus: God anointed Jesus of Nazareth with the Holy power of God, and with power. In Romans xv. 13, Paul prays, "Now the God of peace fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." This would be, That ye may abound in hope through the power of the Holy power of God. In verse 19 of the same chapter, in describing the effects of his ministry, he says, "Through mighty signs and wonders by the power of the Spirit of God." That is, through the power of the power of God. Paul's preaching at Corinth was not in man's wisdom, "but in demonstration of the Spirit and of power." This would be in demonstration of power and of power. Is this the way to interpret the word of God? is it thus that the argument for the personality of the Spirit of God is

to be gotten rid of? Shall it be said any more, that this divine person signifies only the power of God? Did ever any reasonable man write in a manner so unmeaning? It is much to be lamented that sober-thinking men should adopt a system which leads them into such difficulties. Can the word of God, which is intended to make us wise unto salvation, through faith which is in Christ Jesus, be written thus? God, in addressing his creatures on the great things of eternity, would undoubtedly so speak as to be understood. It is safer, therefore, to abide by that meaning of his word which makes it common sense, than to admit of that, which, to say the least of it, is confused and perplexing. We should bring our sentiments to the word of God in its plain and fair meaning, and not his word to our sentiments. If it contains difficulties, this is nothing more than every thing else contains; what is necessary to our salvation and comfort is easy to be understood.

3dly. To say that the Holy Ghost is nothing more than the power of God, renders our Saviour's account of blasphemy incomprehensible.

Blasphemy denotes detraction, or abusive language, used against whomsoever it is invented. This cannot be directed against power, which is unconscious; but must be directed against one capable of perceiving it, and of being in some degree affected by it. Nor can we understand how blasphemy against God, in all other forms of it, should be forgiven, while that against his power can never be forgiven. There is nothing sacred in this attribute; when considered in its own nature it contains no excellence,

but is rather terrific; associated with the infinitely amiable perfections of God, it renders him an object of the highest veneration; but in itself it has no attractions. Besides, allowing it possible that this sin could be committed against an attribute, it does not appear credible that the Saviour should select power as its object, to the neglect of mercy, love, and goodness. The Holy Ghost is God employed in restoring fallen man to himself, without whose operations for that purpose even the benefits of Christ's death can be of no use to him. If the malignity and evil of sin is to be estimated according to the greatness of obligation in the being who commits it, when God comes to that being in the last and only form in which mercy can be shown to him, and he knowingly and wilfully calumniates or speaks in a detracting manner of him, that being must perish. God, as the Sanctifier of his people, deserves the supreme affection and gratitude of mankind; but if any man be so hardened by sin, as maliciously to ascribe his gifts and grace to Satan, he must be shut up in impenitence and unbelief; there can be no pardon for him; he rejects the only remedy.

This comports with what our Lord says of the sin against the Holy Ghost, and it also shows the propriety and force of his declaration concerning it; but on the supposition that we are to understand nothing more than an attribute of God, as the object of this sin, we can have no idea of what our Lord could mean.

Finally. The attributes and actions of a person are ascribed by the sacred writers to the Holy

Ghost. These are so numerous, and the forms in which they are mentioned so various, that it would be useless to name them all. The Spirit is said to *speaking*; "He shall not speak of himself;" to *strive*; "My Spirit shall not always strive with man;" to *intercede*: "The Spirit maketh intercession for us;" to *search*; "The Spirit searcheth all things;" to *know*; "The things of God knoweth no one, but the Spirit of God." Here we ask, Can any creature possibly conceive that knowledge, one essential attribute of God, can with any reason be said to be power, which is another attribute of him? Or, whether power with any propriety can be said to *know* any thing? Yet all this, and much more, must be conceived, before we can allow that the Holy Ghost is only the power of God. When it is said that God knows all things, we understand the expression, so far as it is necessary to be understood; but who could understand any thing if it were said that power, which is in itself unconscious, knows all things?

The deep things of God can be known only to his own infinitely blessed Spirit, who is one with himself, and to his only begotten Son Jesus Christ. May this Spirit "shine in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; that being sanctified by his influence, we may be prepared to dwell with all the saints in the regions of perfect light and peace, for ever and ever." Amen.

G.

BRIEF NOTES ON THE FIRST PSALM.

PERHAPS there is no part of the Book of God with which pious people have been more familiar in every age than the Book of Psalms. Who among the family of God have not been refreshed, instructed, warned, comforted, and aided in their devotions, by these sacred and sublime compositions?

The Volume in the Hebrew is called **TEHILLIM**, or *Psalms of Praise*; because praise is the principal subject of these hallowed pages. Praise ought to be, and is, the favourite, the perpetual employment of the people of God; and praise shall fill the exulting heart, and break in the sublimest strains from the animated lips of his servants through eternal ages.

I proceed to make a few observations on the First Psalm, with an occasional reference to the Hebrew text.

V. 1.—The term **ASHRE**, translated *blessed*, is a plural term, and means literally *blessednesses*,—that is, all manner of blessings, both here and hereafter, belong to the people of God.—The word, **HALAK**, rendered *walketh*, denotes the manner of life and conversation of an individual, especially in reference to religion. See Gen. v. 22. vi. 9. 1 Kings iii. 6, 14. The root whence the term *ungodly* (**RASHA**) is derived, includes in its meaning a reference to an unequal balance; thus we read in Micah vi. 11. of *the scales of unfairness*, as Parkhurst renders the verse. Iniquity is injustice; it is robbing God of that glory, homage, praise, and obedience, which in the highest degree belongs to our adorable Creator,

Preserver, and Benefactor. It signifies also *to be unquiet*—because ungodly people are never long at rest, or at ease,—thus, the Prophet Isaiah says, “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isa. lviii. 20, 21. *Sinners*, (**HHATTAIM**)—the word has reference to those who are *accustomed* to the paths of iniquity; of whom it may be said with propriety, “Can the Ethiopian change his skin, or the leopard his spots? Then may those who are accustomed to evil learn to do well.” These are characters peculiarly to be avoided. *Scornful*—**LETSIM**. The Greek Translation of the Bible, a version of great value and antiquity, has very expressively rendered the Hebrew word, by *λοιμῶν*, of *pestilences*. Scorners are men who may very fitly be compared to a plague, so contagious and so ruinous are their principles and their example. The Psalm describes the man who is truly blessed; he is one who avoids the society, and contemns the sentiments and conduct of the ungodly, and his delight is in the law of the Lord. There is a progression in vice as well as virtue. No man ever became very base all at once. We should especially guard against the beginnings of iniquity. Let the young, (for character is generally formed in early life,) beware, that as they enter on the world, they choose the right path. Few return from the path to perdition who once stand in the way of sinners, and take their seat in the chair of the scorner. This Psalm mentions a distinction of character, the righteous and the wicked, which includes the whole human race, and which shall survive every other, and be eternal.

V. 2.—*For the law—bethorath.*—This word is derived from a root, which literally means, *to teach, to direct, to put even.* Hence the holy law of God in particular, and the scriptures in general, *teach* the ignorant in reference to their duty to God and man; they *direct* the inquirer into the only way in which felicity can ever be found; and where their dictates are obeyed, they put things into their right places, they *regulate* all that is disorderly in reference to society and individuals.

This verse intimates, that a good man makes the service of God his business and his delight. His religion is not that of many around us, in exercise only on a single day in the week.

Love to the holy law of God, and to the scriptures, is an evidence of love to God. David affirmed, that they were more valuable in his estimation “than thousands of gold and of silver, sweeter also than honey, or the droppings of honeycombs.”

V. 3.—*Rivers*,—PALGHE, —from PALAG to *divide*. Hence as a noun it means a river, which *divides* the tract of land through which it flows, or the waters of which are *divided* from their source.—*His leaf*,—VEALEHU, —from ALA, to *ascend*, because a leaf shoots upward, or ascends from a branch of a tree.—The good man is one who does not content himself with meditation, and the discharge of those personal duties that are incumbent on him; no, he is actively benevolent; like his divine Master he “goes about doing good.” In this Psalm he is compared to a tree, not a cumberer of the ground, but one that is flourishing, which does not cease from yielding fruit, which brings forth

fruit even to old age. A good tree cannot but bring forth good fruit.

V. 4.—The Greek translation of this verse differs from our version; it is as follows.—“Not so the ungodly, not so; but they are as the chaff which the wind driveth away from the face of the earth.”—A wicked man is usually very unstable. He is driven hither and thither by every wind of doctrine. He lives and acts at random. He has no rule for his life but the veerings of passion. Present gratification being his only object, different and contrary passions solicit him at the same time. One appetite saith to him, Go, and he goeth; another says, Come, and he cometh. The slave of sense, and the sport of passion, he is driven to and fro like the chaff before the whirlwind, and his life is one continued scene of levity, inconsistency, and folly.”—But we may pursue the awful subject farther. Who has not marked many an ungodly man driven from one delusion to another, till at length, when his dreadful career has been finished, he has died miserably, and perished in his iniquities?

“Hear the just law—the judgment of the skies,—
He that hates truth, shall be the dupe of lies;
And he that will be cheated to the last,
Delusions strong as hell, shall bind him fast.”

V. 5.—*Stand*,—JAKUMNU— from KUM, to *rise* or to *stand*. They shall not *stand* in the judgment, accepted with God, pardoned, or justified; they shall not *rise up* on that awful day: they shall “awake to shame and everlasting contempt.” They shall be so ashamed that they have not loved God, that they have neglected their souls and despised their great salvation, that they will call for the rocks to fall on them, and

hide them from him: who sitteth upon the throne, and from the Lamb.

The righteous.—*tsaddikim*.—from the root TSADAK. The word has an evident reference to the equal poise of a balance. Thus Justice has usually, in ancient and modern times, been represented with a pair of scales in her hand nicely balanced.—Enoch, the seventh from Adam, prophesied of a judgment day. It should be much in our remembrance, that “it is appointed to men once to die, and after death the judgment.”—It appears from the derivation of the term *righteous*, that a just man is one of full weight, or measure. This is not the case with any individual of mankind before God. They are all gone out of the way, and have trodden God’s requirements under their feet. They are wanting in the grand essentials of vital godliness, love to God, and their fellow-men. Hence they are justly regarded by the scriptures as in a state of condemnation: but those who have fled for refuge to the divine Saviour, and by faith have cordially embraced his glorious salvation, are in a state of justification, or righteous in the sight of God. “God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” “Christ hath redeemed us from the curse of the law, having become a curse for us.” “There is now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

V. 6.—The term *knoweth* is often used in the scriptures, as expressive of approbation and affection; thus our Lord says, “I am the good Shepherd, I know my sheep, and am known of mine.” Hence the apostle declares, that

“the foundation of God standeth sure, having this seal, the Lord *knoweth* them that are his; and let every one that nameth the name of Christ depart from all iniquity.”—The happy man then who is described in the psalm, is one who condemns the society, the principles and conduct of the ungodly,—who delights in the law of the Lord,—and who brings forth the fruits of righteousness.—He is one who is known, approved, and beloved by the Lord; and at the great day of account, he shall stand accepted, and justified, and shall hear the Judge inviting him to enter into the kingdom “prepared for him before the foundation of the world.”

Southampton,

B. H. D.

INCIDENTAL REMARKS

ON

MATT. VII. 7, 8.

IT must be obvious to every person who reflects for a moment, that the account we have of our Lord’s instructions comprises but a very small portion of what actually fell from his lips. The facts and doctrines contained in the four Evangelists are an abridgement of what, if recorded, would have composed numberless volumes. It is also of importance that this circumstance should be borne in mind when we read the accounts transmitted to us, and especially when we are comparing the accounts with one another, as this will sometimes account for *apparent* contradictions. If, for instance, a pious female anointed our Lord’s head and feet; in two different abridged accounts of this transaction, one Evangelist might say that she anointed his *head*, and the other

might assert, with equal propriety, that she anointed his *feet*.

But another circumstance must also more or less attach to abridged accounts. It will not unfrequently happen, that something recorded will have a reference to something omitted; and, on such occasions, a plurality of accounts relative to the same transaction will be found highly serviceable in affording mutual aid. Hence the friends of the Gospel derive additional motives for gratitude from the liberal bestowment of Divine truth, and objectors might perceive that difficulties would soon vanish, if their minds were in a right state to receive with meekness the engrafted word which is able to save the soul.

In the passage already selected we read, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Now this passage is by no means unintelligible as to its general purport. Like the generality of sacred truths, it lies "unhedged and open" to the passing traveller. But though divine truth is thus accessible, yet there is scarcely any portion of the sacred oracles that may not be elucidated by research. Even with respect to the passage in question, the reader may find, as he pursues his inquiries, that a little investigation will not be unimportant.

The first question we naturally ask is, Are the same words recorded by any other Evangelist? and after ascertaining that they are also found in Luke xi. 9, 10, another question naturally arises; namely, Is there any thing in the

connexion in Luke which may be suppressed in Matthew, and which may nevertheless form the basis for an allusion in Matt. vii. 7, 8? And if we must necessarily admit that the accounts in the respective evangelists refer to transactions that took place at different periods, that circumstance does not form an objection to the admission of light from one passage to the other; for it is evident that our Lord inculcated the same sentiments at different periods; and if he inculcated the same sentiments, we may reasonably conclude that those sentiments had a reference to similar illustrations; and not only so, but the very same illustration that was expressed at one time, might, on another occasion, be only alluded to, and yet the allusion may have been so decisive, as to leave no doubt of its reality.

That the passage in Luke xi. 9, 10, has a reference to the four preceding verses, seems not only probable from the manner in which the said passage is introduced, but it appears more than probable from the fitness of all the terms to express the conduct and success of the man who, on a pressing occasion, is supposed to apply to a friend for three loaves of bread at an unseasonable hour of the night.

The Greek word for *ask* expresses the conduct of the importunate man when earnestly soliciting his friend for the three loaves, as it expresses the conduct of a child soliciting a parent for a portion of the same aliment. See Matt. vii. 9. The Greek term also for *seek* aptly applies to the importunate man, and expresses his procedure from the moment he left his own house till he was successful at his friend's; and in this pursuit after a much

desired object, his conduct, in its *energetic* character, was similar to that of an anxious and unhappy spirit *seeking* rest, and finding none. See Matt. xii. 43, where the same Greek word is used to express *seeking*: and in the Septuagint the word is used in connexion with the very same Greek word for loaves that is employed to express those loaves which are supposed to have been applied for at midnight. But the friend of the importunate man had retired to rest, and his door, we may conceive to have been bolted and barred. Still it was a case of emergency. His friend must be made sensible of the application, and therefore the person applying must *knock* at the door; and though considerable difficulties continue to present themselves, yet unwearied assiduity accomplishes what nothing else would effect. In short, the door is *opened*, and the request acceded to. Now in Luke viii. 25, we have an account of some who will *knock* at a door which will not be opened, but still the two very same Greek words occur there that are used when our Lord says, *Knock* and it shall be *opened* to you: so that we may see that these two terms express, in a striking manner, the conduct of the importunate man, and the success that attended his unremitting efforts: and as the original word for *seek* expresses the general character of the procedure of the importunate man, so the word *find* expresses, in a general manner, his attainment of the object sought. See Matt. xii. 43, where the word *find* occurs in connexion with the word *seek*, in the case of the unclean spirit seeking rest. It may be granted, indeed, that if we were to select one word only, to ex-

press the obtaining of the three loaves, the word used for *find* might not be the most eligible: but when the idea is amplified, as in Matt. vii. 7, 8, words will naturally and necessarily be used which are more vague in their signification.—As to the remaining term for “it shall be given,” it is the same verb with that which is repeatedly used in the case of the importunate man itself.

Thus then, when we review the whole passage, we see that as the impression made upon wax corresponds with the seal that made it, so the sentiments expressed in Luke xi. 9, 10, correspond with the preceding description of an importunate man. It is as if our Lord had said to his disciples, “You see how such a man prevails in consequence of his importunity. He is seriously in earnest, and for that very reason succeeds. He importunately *asks* his friend for three loaves, and they are *given* to him; he *seeks*, and *finds*; he *knocks* with restless solicitude, and his friend’s door is *opened* to him. In like manner, if you, with the same importunity, shall *ask*, *seek*, and *knock*, your importunity will also be crowned with success.” And though it may not be certain whether the evangelist has, in his abridgement, suppressed the account of the man who is supposed to want the three loaves, or whether, on the occasion there referred to, our Lord mentioned the directions and promises, and only alluded to the importunate man, yet there seems to be no just ground why we should not suppose that such a reference formed the basis of Matt. vii. 7, 8. Hence we may understand from the passage, that nothing but strong desires

and fervent supplications will draw down blessings from on high. We must be really in earnest, as Jacob was when he would not desist without obtaining a blessing. Among frail mortals, indeed, a man is often indebted to the infirmities of his fellow-creatures for his success; but prevalence with God must be grounded on what is infinitely good. There is, therefore, the greatest possible difference between the motives that conduce to the relief of the supplicant; and yet the importunity of supplication is as important in the one case as in the other. They who will enjoy the kingdom of heaven must take it by violence, and be men of violence all their lifetime. But the violence to be exercised is not that which causes the thrones of kings to totter, and the minds of their subjects to be dismayed with alarm: it is the violence of men who are as harmless as doves, and for whose sakes the most awful calamities are sometimes averted from the kingdoms of this world.

J. F.

Bromley, Middlesex.

NEW LIGHT.

“WHEN Cowper was made Bishop of Galloway, an old woman who had been one of his parishioners at Perth, and a favourite, could not be persuaded that her minister had deserted the Presbyterian cause. Resolved to satisfy herself, she paid him a visit in the Canongate, where he had his residence as Dean of the Chapel Royal. The retinue of servants through which she passed, staggered the good woman's confidence: and on being ushered into the room where the bishop sat in state, she exclaimed, ‘Oh, Sir! what's this? And

ye ha' really left the guid cause, and turned prelate!’—‘Janet, (said the bishop,) I have got new light upon these things.’—‘So I see, Sir, (replied Janet); for when ye was at Perth, ye had but a'e candle, and now ye've got twa before ye: that's a' your *new light*.’”

Dr. McCre's Life of Andrew Melville, Vol. II. p. 379.

A HINT.

MR. EDITOR,—I doubt not that you have often lamented the disadvantages under which many young ministers labour for want of a well-selected, well-furnished LIBRARY. In the Academy, they have the range of a large room full of books. This, with the scarcity of spare cash, leaves them little temptation to purchase to any considerable extent. With a small, and sometimes a *contemptible*, number of volumes in his possession, a young man is called to succeed a pastor, whose mind and study were furnished with the gleanings of many years. Can we then be surprised if we hear complaints of “meagre sermons?”

The following means of abating the evil, *must*, if tried, be attended with *some* success.

Let each individual in a congregation, who is above poverty, purchase a work, suited in price to his own convenience, and present it to his minister upon his settlement. Let such work be chosen with a direct view to assist his theological studies; and if there be a friendly consultation between the donors, confusion may easily be prevented.—Twenty or thirty volumes would be a pleasing and useful accession to the study shelf; and I will venture to affirm, that presents so made will never be despised, from the half-crown duodecimo to the ponderous folio.

A LOVER OF GOOD MEN.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXVII.—LEAD.

"Softest of Metals, yet how pond'rous found!
Read'ly obedient to the Artist's will,
At once it shields his dwelling from the rain,
And brings for use the cheerful liquid stream.
In various pleasing forms and vessels made,
Though mute, it speaks its Great Creator's
praise."

IT is a delightful proof of the beneficence of the Great Creator, that the most useful substances are plentifully bestowed. This well-known metal is found in various parts of the world; and our highly favoured little isle is richly stored with it, particularly in Scotland, Northumberland, Durham, and Derbyshire.

Although we are indebted to that most useful of the sciences, Chemistry, for the discovery of many of its properties, yet the ancients were familiar with a variety of its uses. Unblessed, however, with those discoveries which the Christian philosopher now receives as a boon from his Heavenly Father, they knew not how to distinguish between its beneficial and injurious application. Hence, while the Romans sheathed the bottoms of their ships with it, their ladies used it as a cosmetic, and the luxurious, little suspecting it to be a slow poison, imagined that by the use of it they improved their wines.

Its principal properties are, that it possesses "little hardness, and still less elasticity; that it is the sweetest of metals, having a

peculiar smell, perceptible in rubbing, which arises from a beginning of oxydation; and that the same may be said of its taste." It is the softest of metals, which occasions it to be so little sonorous. Its attraction of cohesion is so powerful, that if a leaden bullet be cut in two, and the parts be immediately applied to each other, they will adhere very strongly—no uncommon experiment with juvenile philosophers; it is said indeed to be the only metal whose parts can be brought perfectly into contact. It is very malleable and ductile, yet it possesses but little tenacity. It is powerfully affected by the atmosphere: thus although when just cut its colour is most beautiful and brilliant, yet it very soon changes, progressively becoming dull, gray, and of a very dirty bluish white, giving rise to an ordinary compound colour, bearing its own name. Although water has no action upon it when carefully preserved from the surrounding air, yet when at once exposed to water and air, it absorbs carbonic acid from the latter. It follows, that leaden cisterns, so common in the metropolis, are injurious. "If the water has stood in them several days undisturbed," says Mr. Parke, "a small coating of white oxide will be observed just at the upper edge of the water. On every fresh addition of water this oxide is washed off, and if there be the slightest degree of acidity in the vessel, this oxide of lead will be dissolved in the water, and thus

an insidious poison will be conveyed to the stomach." This metal has also the property of marking various substances, such as paper, &c. and before black lead was in such common use, or the admirable art of ruling by machinery invented, it was very commonly used in the form of plummets, as some of us can well remember at the schools of our childhood. It is so heavy as to have given rise to a well-known adage, yet its specific gravity is diminished by hammering. The heat required to melt it is so inconsiderable, that the hand may be plunged in the liquid without pain; and if suffered to cool slowly, and minutely examined, it is found to be crystalized in quadrangular pyramids. So well defined and beautifully arranged are the most unobserved and neglected operations of the Almighty, that the vast and the minute, the most stupendous orbs and the smallest particles of matter, are alike obedient to his will, and subject to the wisest laws; in the intelligent world alone disobedience and rebellion prevail.

The review of the numerous properties of this metal prepares the thoughtful reader to anticipate its usefulness, knowing that the supreme Being creates no substance, and endows with no property, without design. It is used to defend our buildings from rain. In the form of pipes it conveys water to our dwellings, and in that of gutters returns it from them, while it is made into numerous vessels and utensils of different descriptions.

It has three distinct oxides, (the yellow, the red, and the brown,) and numerous salts, of which the muriate, the nitrate, the sulphate, the carbonate, and

the acetate, are the most useful; but this may merely arise from there being most known. The first of these produces the beautiful colour called patent yellow; the second and third are important chemical tests. The carbonate is a native production, as are several other of its salts. It is found in Scotland, and is well known by the name of white lead: it is used for house-painting, and other purposes. The acetate is also used in the arts.

The abovenamed oxides derive their colours from the proportion of oxygen absorbed; the yellow containing the least, and the brown the greatest portion. They are of essential use in refining other metals, in dyeing and calico-printing, and in the manufacture of glass, porcelain, and earthenware. To glass they give weight, an increased power of refracting light, and enduring change of temperature, and a susceptibility of polish.

As this metal readily unites with many others, it is highly probable that a variety of useful compounds of it remain yet to reward the industry of the experimental philosopher. Several of these are already well known and esteemed. United with tin, it forms pewter and solder; with the metal antimony, the substance out of which printers' types are made; and with other substances, the composition from which white metal buttons are manufactured.

There is another use of this metal which must not be omitted;—the manufacture of bullets and shot. The manufacture of the latter is very curious. The addition of arsenic disposes the melted lead to run into spherical drops. A cylinder pierced full of holes is placed over water;

and the melted metal being poured into the cylinder, the grains fall into the water, which causes them to congeal. Not being all spherical, they are sifted on an inclined plane, when those which are round roll in an instant to the bottom, the others passing off to the sides, &c. according to their respective shapes. The spherical grains are then sorted, by being passed through sieves

of various apertures. The makers of patent shot having found that the disposition to sphericity is increased by the melted metal's being poured from a great height, have erected those lofty towers which we occasionally witness in shot manufactories. O that the pleasing inventions of art had not subserved the purposes of depravity!

N. N.

Obituary and Recent Deaths.

MRS. ELIZABETH LILL.

DIED, Sept. 14, 1820, Mrs. Elizabeth Lill, the wife of Mr. Edward Lill, of Heckington in Lincolnshire, in a consumption, in the thirty-fifth year of her age. Her husband of late years having, amidst the cares of the world, been happily induced to make choice of the one thing needful, there is reason to believe that his prayers and example were the means of making a deep impression on the mind of his afflicted companion. For a considerable time previous to her death, she was under keen conviction for her past sins, and viewed herself as irretrievably lost. A pious clergyman, and two dissenting ministers, occasionally visited her, and endeavoured to comfort and console her mind, by setting before her the promises and consolations of the gospel, and the all-sufficiency of the atoning sacrifice of Christ to expiate and cleanse the vilest sins. But every effort to console her mind seemed ineffectual, and she appeared an unhappy victim to despondency and despair, finding no hope, and refusing all consolation. An intimate friend paid her a visit, and endeavoured to point out to her all the promises of

the gospel he could recollect, which seemed suited to her case; but all appeared as wells without water, or clouds without rain. He afterwards wrote her a letter, which she often perused with great attention. And it pleased the Father of mercies, before her removal from this vale of sorrows, to disperse the clouds from her mind; and her companion had the happiness to see her liberated from the gloom and bondage with which she had been so long exercised. She became resigned to her situation, and surrendered her family and worldly concerns into the hands of a tender father, committing her soul, with a cheerful hope, into the embraces of a dear Redeemer. She has left six children, (the youngest, then not three months old,) with her mournful companion, to lament their loss.

AGRICOLA.

MR. J. HUBBLEDAY BOOTH.

DIED, September 15, 1820, Mr. John Hubbleday Booth, of Alгарkirk Fen, near Boston, farmer. His health had been declining for more than eighteen months, which the writer of this paper having observed,

he wrote him an anonymous letter eight or ten months before his death, enclosing a tract, entitled, "An Exhortation to sick Persons," cautiously hinting at his situation, and respectfully requesting his favourable acceptance and perusal of it. This letter is said to have been received with contempt, which could not excite much surprise, as there was reason to fear that serious reflection had been a stranger to his breast. It seems, however, afterwards to have made a deep impression on his mind, and to have been the means of awakening him to a sense of his lost, ruined, and undone state by nature, as he afterwards acknowledged to a pious clergyman, the Rev. William Bolland of Swineshead, who visited him several times during his illness. He appears to have been exercised with deep convictions for a considerable time; for his whole life had been filled up with the pleasures of sin, and the carnal conversation and company of an ungodly world. As soon as it was known that this change had taken place, he was visited by several pious persons, who were surprised and delighted to find him employed in reading the word of God, and gladly conversing with his people respecting the salvation of his soul. The writer visited him, and witnessed his strong faith in a dying Saviour. His evidences were bright for glory, and he seemed waiting only for his dismissal to an inheritance incorruptible and undefiled, and which fadeth not away. He seemed lifted above the things of time and sense: the cares of the world, as it respected his business, and the future welfare of his wife and children, he was enabled to resign into the hands of him who is a Father to the fatherless, and a Husband to the widow, and to wait patiently for his dismissal, which took place Sept. 15, 1820, in the thirtieth year of his age.

AGRICOLA.

RUTH JACOB.

RUTH JACOB, the subject of this Obituary, was born at Raunds in

Northamptonshire, in the year 1777. From her youthful days she occasionally heard the gospel, and felt at times some faint desires to hear it, though for many years she attended no place of worship constantly. In the year 1806, she was married to George Jacob, and about eighteen months after this union had taken place she left the place of her nativity, and came to reside at Great Catworth, Huntingdonshire, and for a number of years totally neglected the means of grace, and appeared to discard religion altogether. In the Spring of the year 1817, Divine Providence bereaved her of a child, about the age of six months; this visitation of God made a considerable impression on her mind, and inclined her to go to the house of God. While sitting under the word, she appeared somewhat attentive to the things that were spoken; but the subject, (which was Fatherly Chastisement,) did not make any impression on her mind until the close of the sermon, when it was hinted, "Alas! what are all our afflictions which we are called to endure, when compared with the sufferings of the Son of God!"

'What he endur'd O who can tell,
To save our souls from death and hell!'"

Those lines made such an impression on her mind, that she did not close her eyes in sleep all night. Her companion perceiving her disquietude, asked the reason of it. She replied, "Did you ever see yourself a lost, ruined creature?" Her sins appeared to pass before her in a black procession both of childhood, youth, and riper years, and such was the anguish of her mind, that she could not help exclaiming, in the presence of her companion, "Let a repenting rebel live." Her companion told her to hold her peace, and to make no noise about religion, but if she had any, to keep it to herself. But such was that perturbation of mind she was the subject of, that she could not rest until she had related the state of her mind to the writer of this Memoir, which she did the first opportunity in the following manner. Grasping me by

the hand in an unexpected way, she burst into a flood of tears, and exclaimed, "You have opened my eyes: the lines you mentioned at the close of your sermon have so deeply impressed my mind, that I did not close my eyes in sleep the past night; and I have been trying to pray, but know not how to pray as I ought. I am a poor ignorant creature, and cannot read, and have lived a careless life, and I know not what to do. I have been opening my mind to my husband, but he does not understand my case, and only laughs at me." In reply to all this, I said, "Well, my friend, if the Lord has opened your eyes, you will have cause to rejoice, both in time, and to eternity; but do not distress yourself, he that wounds can heal. The gospel affords a door of hope to the chief of sinners, and him that comes to the blessed Jesus, he will in no wise cast out: the Spirit and the Bride say, Come, &c. No doubt you will find comfort in due time in the use of the means which God hath appointed. Thus saith the Lord, 'Stand in the ways and see, and inquire for the good old paths, and walk therein, and ye shall find rest unto your soul.' If a work of grace is begun in your soul, you will have a cross to take up; but the pleasures of religion will by far more than counterbalance all the crosses we may endure." From this conversation she appeared to derive a degree of hope; but her distress of mind did not vanish all at once, but in due time her mind, in the use of the means of grace, became calm and composed. She derived much consolation from a discourse founded on Psalm xxxiv. 15, "The eyes of the Lord are over the righteous, and his ears are opened to their cry," &c. About twelve months after this period she was proposed as a candidate for church-fellowship; but when the time came that she was expected to give in her experience, partly from cowardice, a degree of opposition, and some fears lest she should not be a proper object, she fainted, and gave it up for a time, but did not rest satisfied in the neglect of divine ordinances, and after hearing a sermon from Numbers x. 29, "Come

thou with us, and we will do thee good," &c. she was encouraged to come and declare in the gates of Zion what the Lord had done for her soul, and was baptized on the 4th of April, 1818. Soon after she joined the church, her health declined, the approach of which was perceived before that period; hopes and fears were entertained respecting her for some time, and recourse was had to medical assistance; but her complaint at length baffled all skill. During her affliction, which continued for many months, her mind was tranquil and serene, and resigned to the will of the Lord, either to live or die. She often expressed her gratitude to God, that her life was spared to the never-to-be-forgotten period, when the eyes of her understanding were opened to see her lost and ruined state, and that remedy the gospel affords to the chief of sinners. She very much desired and enjoyed the company of her Christian friends, and would sometimes say, towards the close of her mortal existence, "I long to take you all with me." Sincerity evidently marked her character: her husband once said to her, as she lay on her bed of languishing, I wish I could hear you say, in the language of the poet,

"Jesus can make a dying bed
Feel soft as downy pillows are!"

She replied, "I do not want my lips to speak any more than my heart speaks. I feel (said she) perfectly resigned to the will of God, either to live or die." A short time before her death she was seized with fits; after one of those fits subsided, she said, "I thought I was going, and I felt glad." She often expressed a desire to depart and be with Christ, which is far better, but at the same time would say, "All the days of my appointed time will I wait until my change comes." She breathed an ardent desire after the salvation of her companion, children, and relatives, and would often charge them as a dying woman, not to put off the concerns of the soul until a dying hour, exclaiming "Life is the time to serve the Lord," &c. After her fits had subsided, she

appeared to revive again for a few days, and sang with an audible voice Doctor Watts's 71st Hymn, 1st Book, "Often I seek my Lord by night," &c.; and also the 115th in Dr. Rippon, "Come ye sinners, poor and wretched," &c. Soon after this an evident change took place, and the symptoms of death began to be seen: I visited her on the day of her death, and her mind seemed quite composed, and in a waiting posture. A little while before her death, her husband said, "I think she is fast going." She replied, "I hope it will not be long." The last words she was heard to lisp were, "Come, Lord Jesus, come quickly!" and her immortal spirit took its flight to the regions of eternal day, on the 11th of November, 1821. Her death was improved from a portion of scripture in Revelations xiv. 13; "Blessed are the dead that die in the Lord."

W. R.

Great Catworth.

MR. CUBITT SPARKHALL.

DIED, at Ashmanhaugh in the county of Norfolk, November 11, 1821, Mr. Cubitt Sparkhall, aged thirty-one years.

On November 7, 1813, he and his wife, with seven other persons, were baptized, and admitted into the church under the pastoral care of Mr. William Spurgeon, at Neateshead in that county; after which he fell into a state of great declension, from which deplorable state bodily affliction was the means of his restoration. He confessed that he never knew so much of the value of religion before he was afflicted, as he did while the rod of God was upon him. Speaking one day to one of his Christian friends, he said, "The Lord knew I was wandering from him; and therefore in mercy he afflicted me, to bring me back to him." Many times, with tears of joy in his eyes, did he repeat the words of the poet,

"Sweet affliction, sweet affliction,
That has brought to Jesus' feet?"

While he was able to attend the means of grace, he was constant both at the preaching of the word and at meetings for social prayer; and it appeared, that almost every one present at those seasons of devotion was anxious to hear him pray. His prayers were made up of such penitential acknowledgments of his backsliding, and such fervent requests for mercy for himself, his Christian friends, the church of Christ in general, and for the world that lieth in the hands of the wicked, that few heard him without being affected.

At length his affliction confined him to his dwelling. As he could not attend the house of the Lord, his friends visited him; nor did any serious person leave him without being powerfully convinced of the truth of what Solomon says, "It is better to go to the house of mourning than to go to the house of feasting." During his affliction he was resigned and happy. Such was his resignation to the will of God, that though he was a subject of much pain, he was never heard to murmur. This happiness proceeded from a consideration that God had the management of his affliction and of all his affairs, from his view of the plan of salvation, and from an humble persuasion of his interest in the atoning blood of the Son of God. When speaking of the plan of salvation, he would say, "It is admirably suited to man's case as a fallen creature: it has evident marks of having God for its author; I feel my need of such provision; all other refuges are refuges of lies."

The Lord was very merciful to him during his affliction: the fear of death was removed; and though he had not always the same degree of happiness, yet from the time he was put into the furnace till the time he was taken out and removed to another world, he was much indulged with the presence of God; more so than is ordinarily granted to those who have to continue long in this world; which caused his friends to fear that he had but little time to continue in his earthly tabernacle. If any of those who very kindly attended him, were speaking with a low tone,

he would suppose that they were talking about his death, and were afraid he should hear them; and he would say, "Do not be afraid to speak out, for I like to hear you talk of death." He would frequently request them to sing, and would join them in the melody. The writer of these lines will long remember the impression he once felt, while visiting him. During his visit he heard him name the 102d Hymn, 2d Book, (Dr. Watts's,) which he wished to have sung at that time; it was so; and so valuable did our afflicted friend find the influence of religion to his mind, that it enabled him, though near the grave, to sing,

"No, I'll repine at death no more,
But with a cheerful gasp resign,
To the cold dungeon of the grave,
These dying, withering limbs of mine."

At another time, being visited when he was too weak to converse, his friend finding him in this debilitated state, asked him a question, which required but one word to answer, namely, "Is the sting of death removed?" He answered, "Yes." A kind attention was paid to him by his relatives, for which he was very thankful; and we hope the impressions his admonitions made upon their minds will not be effaced.

He left a wife, (with whom he had lived in the greatest affection,) and six small children.

Review.

Sea Sermons: or Twelve short and plain Discourses for the Use of Seamen, &c. &c. By the Rev. George Burder, Author of Village Sermons, in Eight Volumes. 168 Pages. Stiff Covers.

Mr. Burder has been long known to the religious public, as one of those highly favoured writers who can address the million in a style that is at once intelligible and impressive; enlightening the understanding and warming the heart. We rejoice to see this distinguished minister, now venerable in years and in service, launching out into the great deep, with a message of mercy for many thousands of those valuable men who do their business in great waters. The following table of Contents will show that the subjects on which he expatiates are highly appropriate. 1. The wonders of God in the deep. 2. Seasonable considerations on the commencement of a voyage. 3. Repentance and conversion. 4. The way of salvation. 5. Noah's Ark. 6. The anchor of hope. 7. The Compass. 8. The Storm. 9. Thanksgiving for deliverance. 10. On the death of a

shipmate. 11. On seeking the Lord while he may be found. 12. The Seaman's happy return.

Many a British Sailor will have reason to bless God for these plain discourses, which, no doubt, will obtain, as they richly deserve, a very extensive and permanent circulation.

The Christian Temper, or Lectures on the Beatitudes. By the Rev. John Leifchild. HOLDSWORTH. Pp. 307.

It may be due to the respectable author of these Lectures, that we acknowledge our regret that they should so long have escaped our notice. We beg, however, to assure him that the delay, on our part, has been involuntary.

Though it might be easy to refer to many well written volumes on the Beatitudes, yet we are very far from considering Mr. Leifchild's as a work of supererogation. On the contrary, we sincerely congratulate him that his name is thus publicly added to the list of those worthies who have visited the sacred mount of instruction: not merely to ascer-

tain its altitude or geographical situation, but to listen, with the profoundest veneration, to him that spake as never man spake; and, having received his unparalleled enunciations, to descend, imbued with their spirit, and faithfully convey the report to those whom it most deeply concerns.—That a course of sermons might have been selected more acceptable to minds and habits of a certain description, may even be a presumptive evidence that, to these very persons, they supply the most appropriate aliment; while by others their publication will be hailed as admirably adapted to strengthen the principles they have received, enlarge their perception of their excellency, and increase their desire to be more habitually and unreservedly under the dominion of their sanctifying influence. In short, we are unable to conceive of any period, during the progress of the church of Christ towards ultimate perfection, in which such a delineation of “The Christian Temper” as these lectures exhibit, may not be, in a high degree, serviceable; though educing our conclusion from the signs of the times, we cannot but regard their peculiarly seasonable appearance as considerably augmenting their value. We will, however, ingenuously confess, that, while engaged in perusing these interesting pages, one uneasy apprehension repeatedly returned upon us, and happy, indeed, shall we be to find, that its indulgence is completely unauthorized by the existence of any fact to which it is applicable. It has occurred to us, that the good sense, and genuine piety of these addresses, will not secure a patient hearing in many of those instances, where their faithful appeals might be listened to with the greatest advantage.—The unconnected and disproportionate prominence given to a small number of favourite points in theology, and the almost total neglect of their ordained influence, has, too often, succeeded; and induced a repose, every attempt to disturb which, must encounter an opposition formidable, rather from its declamatory invective than its argumentative force.

In such cases, the practical character of these discourses may probably occasion some alarm, and to venture beyond their porch may be thought an experiment more perilous than prudent.—But by those, who are delighted with the contemplation of Christianity in its details, as well as in its principles,—in its benignant control over the passions and the conduct, as well as its divine illuminations of the judgment and the understanding, this volume will be regarded as a valuable addition to what may be previously possessed.—If, after all, any feel disposed to assert, that some few things might have been more evangelically expressed, we, and perhaps the worthy author, would not undertake to contest that point.—In conclusion: we should be glad to strengthen our commendation, and edify our readers by numerous extracts, but our limits will only permit the following.

“But meekness is a grace which all can understand and admire. The influence of religion in producing it, is easily discerned and readily acknowledged: and when religion shines in our temper, it shines most for the benefit of mankind. The meekness of the martyrs, under taunts and tortures, won over many to their cause; and the meekness of a Christian, under the ordinary ills of life, exhibits a spectacle to those around him, which says more in favour of his religion than all his discourses about the raptures of devotion, or the delights of fellowship with God. On the contrary, how often is the influence of the real excellencies of his character counteracted by the low state of this grace! His severity of rebuke, his gusts of passion, his sourness or moroseness under disappointment, are all treasured up by his domestics and acquaintance, as so many justifications of their neglect of religion, and so many refutations of the arguments in its favour. If our own peace and progress, therefore, are not sufficient to make us long for the spirit of meekness, the honour of our religion ought surely not to leave us indifferent to it.” pp. 127, 128.

Again, “A self-righteous spirit is the greatest of all obstacles in the way of our salvation. It is this spirit that prompts the careless sinner to quiet his conscience by a vague purpose to repent in a future day, and do those

works that shall compensate for his former neglect, and his repeated sins: and that leads the awakened sinner to comfort himself with the hopes of pursuing that course of life which shall render him worthy of the divine compassion, and of being admitted to all the benefits of Christ's mediation. It is the same spirit that flatters a man whose life has not been distinguished by flagrant enormities, nor destitute of specious virtues, that he stands on a different ground from ordinary sinners, and may challenge the divine notice and benediction. Attempts to expose to him the weakness of his claims, and to place him on the same footing with those who have nothing to pay for the divine gifts, are regarded as the assaults of an enemy, and resisted at every point by the dictates of self-love and of pride. It shall sooner be believed that Christ wrought his miracles by the aid of demons, than that his doctrine was true which doomed men to hell who made such a fair show in the flesh." pp. 171, 172.

We must make room for one more passage.

"But beyond all that has been mentioned, we must, in the character of peace-makers, be anxious to allay all the feuds that exist around us, and to compose the differences of others. Many console themselves with the thought of not having violated the laws of peace themselves, forgetting that this abstinence from wrong, may often be the effect of a cold temperament, or an indolent disposition, rather than of religious principles; and that the duty under consideration, not only forbids us to plant thorns and briars of strife, but enjoins us to pluck up those which other hands have planted; and to substitute the olive and the myrtle tree in their place. It is idle to plead as the ground of exemption from the duty, that our efforts to abate the wrath of others are likely to be useless, or to recoil with injury on ourselves; and that the guilt of such contentions, whatever it be, must rest with the parties themselves. As well might we, when our neighbour's house is in flames excuse ourselves from the duty of assisting him, by urging that we were not accessory to the kindling of those flames, and might, in the act of endeavouring to extinguish them, be exposed to fatigue and personal danger." pp. 254, 255.

Short Discourses on the Lord's Prayer, chiefly designed for the Use of Country Villages. By Isaac Mann. Second Edition. Pp. 150.

THESE plain and pious addresses appear to us adapted to promote the benevolent purpose for which they were composed. The class of persons whose interest has been principally consulted in this publication is both numerous and important; and, as we are sincerely desirous of encouraging every well intended effort to improve their moral and spiritual condition, we would recommend these serious discourses to their deliberate and devout attention; and to those, also, whose zealous exertions may comprehend reading religious tracts to such persons as have not the privilege of more public instruction.



Sunday School Dialogues, by the Rev. J. Marshman, D.D. one of the Senior Missionaries at Serampore; in Two Parts. 4d. with ten Wood Cuts. S. Lawson.

WE cannot do less than give this valuable little work our warmest commendation. We have introduced it into the schools with which we are connected; and we feel no small confidence, that as many of our readers as are engaged in the important work of education will follow our example. The great benefits which have resulted from its respectable author's System of Education in British India, sufficiently warrant our hope, that as many of his books as may be reprinted in this country will be no less acceptable to our schools.

The Author is singularly happy in conveying the important truths of Christianity through a dialogue of appropriate simplicity, suitably adapted to the capacities of children: and while their attention is secured by their anxiety to become speakers, their minds are imperceptibly imbued with the most salutary truths. To quote the language of its sensible and pious author, "no apology will be deemed necessary

for interspersing this little work with so much that belongs to Divine Revelation. Whatever in an elementary book tends therefore to familiarize children with the language and ideas of the Bible, may be considered as so much clear gain in the work of education. It is only the Law, (or the word of God,) which possesses the power 'of converting the soul.'

The present little work contains, *The Child's Soliloquy—Seven Dialogues on Practical Religion—and Three on Reading with Propriety.*

The Desolations of the Earth. A Sermon preached at the Meeting-house in Little Wild-street, Nov. 25, 1821, in Commemoration of the Great Storm in 1703: With an Appendix. By George Pritchard. 35 pp. Sewed.

THE Author informs us, in an Advertisement prefixed, that a Mr. Joseph Taylor,

"having experienced a merciful preservation during the 'Great Storm' in 1703, and being at that period a member of the church meeting in Little Wild-street, Lincoln's-inn Fields; instituted an Annual Sermon to perpetuate the recollection of that affecting occurrence, leaving in trust a small sum to be thus expended.—The Author of this Discourse having been informed that more than twenty years have elapsed since the publication of any one of these Anniversary Sermons, is induced to hope that the following somewhat circumstantial account may not be unacceptable, especially to young persons, whose best interests he is earnestly desirous to promote."

The text on which this Discourse is founded is Psalm xli. 8; *Come, behold the works of the Lord, what desolations he hath made in the earth.*

Although the principal part of the Author's attention is properly devoted to the wonderful display of the Divine Power which he was called upon to commemorate, some remarkable instances are also given wherein the elements of nature have been commissioned to desolate the

earth by means of floods, earthquakes, and conflagrations.

In the following passage the irresistibility of the Divine Power, the fearfulness of the Divine Judgments, and the obligations under which we lie to the Divine Mercy, are exhibited.

"According to the existing constitution of the universe, how vastly important is the regular and united action of its principles—that the floods should remain within their established limits; that the earth, yielding only to the industry of cultivation, should faithfully restore the toils of the husbandman, or firmly sustain the abodes of men; that the fire should diffuse its expansive and assimilating properties, only in the form of cheering light and moderate heat; and that the air, in refreshing breezes, or salutary gales, should freely circulate! But when, for the accomplishment of some righteous design, God is pleased to impart to either of these a preponderating influence, how terrible is the effect! and that which, in its natural state, is so admirably adapted to subserve the interests of men, when permitted to overact its part, becomes a severe scourge, or even the medium of destruction. Those very elements, whose original form and arrangement look upon us with such a benign aspect, if God do but bid them frown, what a menacing appearance they immediately assume! and, if he direct them to utter the language of rebuke, their voice shall arrest the attention of the most inconsiderate, and make the stoutest among the sons of men to tremble.

"The Lord then is pleased to claim these desolations as his own work; for, as it is his prerogative to create, it is his also to destroy. Whoever, or whatever, may be the sword, it is held and guided by his powerful hand. Has he not said, *Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the water to destroy?* Yet let it never be forgotten, that the curse causeless shall not come: he doth not afflict willingly, nor grieve the children of men. Cruelty and capriciousness are no attributes of his infinitely amiable nature. So far is he from inflicting punishment where guilt has not been contracted, that, for one discovery of his righteous indignation, we have innum-

merable instances of his long-suffering and forbearance; thus demonstrating, that the exercise of his displeasure is his strange work, but *he delighteth in mercy*. How imitatively tender is the following address! *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city.*—Yes, it is thus that, in the midst of wrath, mercy is still remembered, and the very desolations of the earth shall contribute to advance its delightful exercise; for *when thy judgments are in the earth, the inhabitants of the world will learn righteousness.* P. 24.

We recommend to our readers this judicious sermon. The very interesting account which it contains of a storm unparalleled in the British Annals, cannot fail of gratifying the younger part of them in particular. The violence of it may be judged of from the following additional facts, with which we are furnished by the celebrated Dr. Derham, and which it may not perhaps be improper to insert in a future edition.

“To what distance, and in what quantities, the sea waters were carried by the Great Storm, Nov. 26, 1703, an ingenious friend sent me these accounts from Lewes in Sussex, viz. That a physician travelling soon after the Storm to Ticehurst, twenty miles from the sea, as he rode along plucked some tops of hedges, and chewing them found them salt: That some grapes hanging on the vines at Lewes were so too: That Mr. Williamson, Rector of Ripe, found the twigs in his garden salt the Monday after the Storm, and others observed the same a week after: That the grass of the downs about Lewes was so salt, that the sheep would not feed till hunger compelled them: And that the miller of Berwick, (three miles from the sea,) attempting with his man to secure his mill, they were so washed with flashes of sea water, like the breakings of waves against the rocks, that they were almost strangled therewith, and forced to give over their attempt.”

Der. Phys. Theol. 12th Edit. P. 245.

An Appeal to the Public in Defence of the Spital-fields' Act: with Remarks on the Causes which have led to the Miseries and moral Deterioration of the Poor. By William Hale. Holdsworth. 46 pp. Sewed.

THIS is a reply to a recent pamphlet, entitled “Observations on the ruinous Tendency of the Spital-fields Act to the Silk Manufacture in London.” It might be thought, perhaps, foreign to the design of our work to give the arguments on both sides of this subject, if we were prepared to do so. Mr. Hale has been long known to the public as a man of talent, of large experience in business, of liberal, comprehensive, and patriotic views, and as the friend of the poor. Our opinion is, that if he had been totally unknown, this small and hasty publication, full of luminous statements and powerful appeals, would have procured for him a very respectful attention. We cordially recommend this little production to the serious consideration of all those who are ambitious of contributing to the peace and the prosperity of our native land.



An Essay on the Evils of Scandal, Slander, and Misrepresentation. 1821. Pp. 144. 3s. 6d.

If the first quotation which graces the title-page of this work be true, (and it is a quotation from the writings of Addison,) that “there is no particular in which persons of *all* ages, conditions, sexes, and complexions universally agree, except in their thirst for *scandal*,” an essay on the evils of it cannot but be important.

The essay is divided into eight chapters. The subjects of these chapters are well selected, and these divisions being far from tedious, they are more likely to be read, and consequently to be useful. They are as follows:

1. On Scandal, and its Causes.—
2. On the Danger of trifling with the Character of others.
3. On Scandal

directed against Religion. 4. On Scandal among the Professors of Religion. 5. The Evil of anonymous Letters. 6. The Attacks of Scandal on popular Character. 7. The evils "of scandalizing the dead."

The author has wisely strengthened his opinions, and fortified himself, by devoting the last chapter to "General Reflections, chiefly extracted from eminent writers," viz. Massillon, Dr. Raffles, Hannah More, Bishop Hall, and Dr. Dwight.

The fourth is a chapter of peculiar interest, both on account of the subject of it, and the happy manner in which it is treated; and, if we mistake not, notwithstanding the apparent, and, in many instances, real cordiality promoted by co-operation in the great and glorious societies of this age, must even now be read with benefit, not only by the various sects into which the Christian world is divided, but even by the members of many a church. The interest of this chapter is greatly increased by the view it presents of the effects of religious dissensions on the mind of a gentleman, who, tired with the gay world, was led to seek for substantial pleasures in the society of Christians; but who, disappointed and disgusted at the contentions and scandals he was there compelled to witness, rashly resolved to retire altogether from society, rather than exert himself to benefit it, and in some secluded village, is become the priest of his own family. In a retreat where the beauties of nature and grace are at once displayed, and where sweet love and peace prevail, we leave him, not without hope that he will be induced to reconsider his hasty resolution.

We have presented our readers with the preceding brief analysis of this little book, with the hope of inducing many of them to purchase and read it. It would prove a very suitable present to young persons, and a numerous class of idle professors, who are little, if any thing, better than tattlers, gossips, backbiters, and busy bodies in other men's matters; and it might be read with advantage by all.

We trust the writer's well-meant endeavour will be rewarded by the call for a new edition, and in it we would recommend a few verbal corrections, as well as the omission of the Latin scraps, which answer no useful purpose.



An Investigation of the Doctrine of Water Baptism, &c. By T. L. F. Westley. 70 Pp. Sewed.

How easy it is to be wise above what is written! This writer appears to belong to the class of those who are more evangelical than the Evangelists—more spiritual than the dispensation of the Spirit. He attempts to prove, "that water baptism constitutes no part of the christian system, as left us by Christ and his apostles." And he informs us, that we shall not find "a single passage in the whole of the New Testament, in which it is plainly and absolutely commanded, either as it respects the mode or thing itself." P. 15. On this topic we recommend it to our readers to consult Dr. Newman's Sermon on the Perpetuity of Baptism, which was noticed in our Number for September, 1820, p. 375.

We shall transcribe a note to page 66, as containing some hints which our ministering brethren may turn to good account.

"Among the Calvinistic Baptists the writer has seen the ceremony of baptizing performed under the most disgusting and imprudent circumstances in the persons of females; and, in several instances, it has proved of dangerous consequence to the health of the subject. 'Tis a pity but this almost barbarous rite were discontinued in every Christian congregation; since the bare apprehension of such an ordeal, and rude exposure, must be an occasion of terror to many a sincere and delicate, although mistaken, female."

Yet, strange as it may appear, this unknown writer had said in page 16, "it must be admitted that the stream of antiquity runs much in favour of adult baptism by immersion." And again in page 17,

"That baptism, by means of dipping, was, however, the most prevailing plan in the primitive ages of Christianity, there can be no doubt; for even to the time of Constantine we find, that in great cities they began to build chapels, or places on purpose to baptize in, more properly called Baptisteries."

This Katabaptist writer stands upon dangerous ground, when he endeavours to get rid of the obligation arising from apostolic example. Thus in page 22 he says,

"If it be still objected that the disciples of Christ used the rite of baptism *after* the day of Pentecost, which, if it had not been agreeable to the Christian dispensation, they would not have continued; to this I answer, we are not to suppose that all whatsoever the apostles did became obligatory on Christians; for if we allow this, we allow too much."

The *plenary inspiration* of the apostles he confines to "the fundamental principles and essential doctrines of our holy religion;" but their administering baptism he ascribes to their partiality in favour of legal rites, and plainly tells us that they were "creatures of error and imperfection, otherwise than they were *so led or moved*: even Peter himself, the apostle Paul informs us, was to be blamed." Such is the effect of the spiritualizing principle the author has adopted, and by which he has vainly endeavoured to explain away an ordinance of heaven, destined to stand in the church as long as the sun and the moon shall endure.

Eliza Harding: a Tale founded on Facts. By Mrs. Hewlett, Author of the Legend of Stutchbury, &c. 12mo. Pp. 193. 2s. 6d.

WHEN the books of "curious arts" were burnt at Ephesus, it afforded a signal instance of the triumph of evangelical truth over the baneful lies of the Prince of Darkness at the very commencement of the christian war. It is lamentable to consider how many books there are in the circulating libraries of this christian land, which

seem contrived for conveying moral poison into the ardent and inexperienced minds of youth. It is a consummation ardently to be desired, that these demoniacal publications should be so exposed by christian writers, as to their destructive influence on the morals, the happiness, and the eternal welfare of the rising generation, as that they may be brought forth and publicly consumed.

The little sprightly publication before us, the work of a christian female, is well adapted to expose the folly of those parents who suffer their daughters to be educated at those boarding schools from which evangelical publications are excluded; who permit them to frequent circulating libraries, where romances and novels are lent for perusal; and who suffer them even once to attend the theatre, and to form connexions with stage-players. The tragical tale of *Eliza Harding* is well adapted to expose the silly fondness of parents, and to put young women upon their guard against those hypocritical persons, who, for the purpose of destroying them, "lay the flattering unction to their souls." The nature and value of real religion are introduced with much ingenuity into this religious novel, and the vast superiority of pious to other females strikingly appears. It is a work of intrinsic merit, which we hope will be extensively read, and will prove very useful.

The Youth's Evangelical Library, Part IV. Selections from the Works of Bishop Hall, with a brief Sketch of his Life. Part I. Contemplations. Holdsworth. 18mo. Pp. 102. 1s. 6d.

THE *Contemplations on Scripture History* of such a man as the pious and learned Bishop Hall, must be worth the perusal of all serious Christians. These judicious "Selections" will enable many persons to taste the sweets of the honey prepared by this oppressed prelate, who would never have been able to procure it from the hive in which he deposited it.

An extract from the section entitled, "The Affliction of Israel, and the Birth of Moses," will be a fair specimen of the whole. Speaking of the anxiety of the mother of Moses, while she hid her infant for three months, the Bishop adds,

"And now she sees her treasure can be no longer hid, she ships him in an ark of bull-rushes, and commits him to the mercy of the waves; and, (which was more merciless,) to the danger of an Egyptian passenger; yet doth she not leave him without a guardian. No tyranny can forbid her to love him, whom she is forbidden to keep. Her daughter's eyes must supply the place of her arms. And if the weak affection of a mother was thus effectually careful, what shall we think of him, whose love, whose compassion, is, (as himself,) infinite? His eye, his hand, cannot but be with us, even when we forsake ourselves. Moses had never a stronger protection about him, no not when all his Israelites were pitched about his tent in the wilderness, than now when he lay sprawling alone upon the waves: no water, no Egyptian, can hurt him. Neither friend nor mother dares own him, and now God challenges his custody. When we seem most neglected and forlorn in ourselves, then is God most present, most vigilant." Pp. 20, 21.

The brief Account of Bishop Hall's Life, which accompanies this volume, is so drawn up that no reader can take offence, whatever may be his opinion of the political events that led to the sufferings which the good Bishop endured at the end of the reign of Charles I.

The Sunday Scholar's Magazine, or Monthly Reward Book: devoted entirely to the Interests of Sunday Schools: with Wood Cuts. Vol. I. Holdsworth. 3s. 6d.

WE are happy to find that the publishers of this interesting periodical work have not been disappointed, in thinking that the conductors of the numerous Sunday Schools would patronize their undertaking. The large sale which the first volume has obtained, from such an intelligent and prudent description of

persons, is the best recommendation of the work, and of the manner in which it has been executed.

LITERARY INTELLIGENCE.

Just Published.

- Lawson on the Proverbs. 2 Vols. 12s.
 Bickersteth on Prayer. 5th Edit. 5s.
 Baxter's Cyclopædia. 2d Edit. 7s.
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 Mann on the Lord's Prayer. 2d Edit. 2s.
 Sketches of Sermons. Vol. III. Part I. 2s.
 Leifchild's Lectures on the Beatitudes. 2d Edit. 7s. 6d.
 Fuller's Scripture Examiner. Part II. 1s.
 Selections from Archbp. Leighton. 3s. 6d.
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In the Press.

- Hall's Apology for the Freedom of the Press. New Edition.
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 Oriental Literature applied to the Illustration of the Scriptures, containing much valuable Criticism from Rosenmüller. By Rev. S. Burder, M.A.
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Intelligence, &c.

Extract of a Letter from the Rev. J. Chamberlain to the Rev. J. Simmons, Wigan, received April 16, 1821.

On Board the Eliza, Sand Heads, Dec. 6, 1819.

Here I am, cruising for health: whether I shall be favoured with the recovery of it, or not, still remains dubious. Hence you will see that my affliction has hung long on me: had it not, I should have been justly charged with ingratitude for not acknowledging your very affectionate letter. In looking over my desk I have just put my hand on it, and resolved to delay no longer if I possibly can help it. I am much affected by the sympathy, affection, and kindness, your letter evinces. If religion teach us not tenderness, we gain little from it. To be tender-hearted one towards another is an important acquirement. I am very happy in this respect. My dear brothers and sisters show much of this towards me. This has been a comfort to me in my distress.

What shall I say concerning myself? I have some hope that my disorder is much abated; but it is still lurking in its old position, and now and then gives me an alarming memento of what it has been, and of what it may still be. During the past year I have been better, and worse at intervals: sometimes wholly laid up, and apparently verging towards the confines of time; and sometimes recovered so far, as to feel little of my old complaint, and to begin to be encouraged to hope that I shall pursue my work again with renewed alacrity. During the month of September, I was laid up with a very violent attack, which determined me to try the sea air once more as the last resort, and here I am on the main.

Monghyes, Sep. 13, 1820.

My dear brother, father, and friend, I will, the Lord willing, put my pen again to write to you. Nine months have elapsed which cannot be recalled. During three or four of the months I was labouring under my bodily infirmities, and was in circumstances which were unfavourable to correspondence. Through the good hand of God upon me, on the 6th instant I was enabled to complete the translation of the New Testament into the Eastern Hinduwee Dialect, and upon this I

thanked God and took courage. It is in the press, and printed to the 13th chapter of the Acts. Some of the gospels are in circulation.

ORDINATIONS, &c.

June 12, 1821, the Rev. Abraham James (formerly a member of the Baptist church at Penknapp, Westbury Leigh, Wilts,) was set apart as pastor of a small Baptist church at LIMPLY STOKE, Wilts. Mr. Seymour of Bradford commenced the service with reading the scriptures and prayer. Mr. Winter of Beckington delivered the introductory discourse, and proposed the usual questions. Mr. Chin of Walworth offered up the ordination prayer. Mr. Phillips (Mr. James's pastor) gave the charge to the minister from 1 Tim. iv. 16. Mr. Opie Smith of Bath concluded the morning service. In the evening Mr. Winter began with prayer; Mr. Seymour addressed the church from 1 Thess. v. 25; and Mr. Chin concluded.

Limply Stoke is a village three miles from Bath, and the same distance from Bradford: it has been long destitute of the gospel of Christ. About ten years past a room was taken for the purpose of worship, and licensed according to law. Mr. James Barnard, then pastor of the Baptist church at Bradford, preached to the people in conjunction with Mr. Palmer, and others from Bath, who willingly engaged in the same good work; and their labours were not without success. In the year 1815 the late Mr. G. Head of Bradford, and Mr. Opie Smith of Bath, encouraged the people to build a small place of worship. It was opened January 1, 1816: Mr. T. Smith and Mr. Thomas Langdon both of Bath, preached on the occasion. Soon after Mr. Pulsford, now residing at Great Torrington, Devon, was removed from Tiverton to Limply Stoke, and preached to the people with acceptance and success. Nineteen persons were baptized by Mr. J. P. Porter of Bath, and were received as members of the church under his care. Mr. Pulsford being, to the grief of the people, removed, Mr. James was invited to preach to them: he accepted their invitation, and his ministry has been

blessed to their edification. Nineteen persons were dismissed from the church at Bath, and on December 25, 1820, were formed into a church by Mr. Porter. Since that period several persons have been baptized, and we hope that others are seeking the salvation of their souls. May the Lord increase their number!

OCT. 23, 1821, the Rev. W. E. Bottomley, late of Bristol Academy, was publicly ordained to the pastoral office over the Baptist Church at MIDDLETON CHENEY, Northamptonshire. The Rev. T. Searle of Banbury (Independent) read an appropriate portion of the Holy Scriptures, and prayed; the Rev. J. T. Dobney of Ensham stated the nature of a Christian church, asked the usual questions, and received Mr. Bottomley's confession of faith; the ordination prayer was offered by the Rev. J. Wheeler of Bugbrook; the charge, which was solemn and impressive, was delivered by the Rev. F. Franklin of Coventry, founded upon 1 Tim. iv. 6; and the Rev. W. Gray of Chipping Norton addressed the church and congregation from 1 Cor. xvi. 19, and concluded in prayer. In the evening the Rev. Mr. Shakespear of Southam commenced with reading and prayer; the Rev. D. Aston of Buckingham (Independent) preached from 3 John 2; and the Rev. D. Nunick of Bloxham closed with prayer the solemn and interesting services of the day. The hymns were given out by the Rev. T. Styles of Banbury, and the Rev. Mr. Phillips of Chipping Norton.

A few WELSH BAPTISTS have lately invited the Rev. Daniel Davies of Merthyr Tidvil to settle in London, for the purpose of raising a Welsh congregation, who has consented to come on probation. The church in Eagle-street having offered them the use of their Meeting-house every Tuesday evening, two sermons were preached there Feb. 12; in Welsh, to a numerous congregation; the first by Mr. Davies from 2 Cor. iv. 6, the other by Mr. John James (Ponrhdyryn) from Eph. iii. 9, and there is every reason to believe not without the Divine presence. On the following Sabbath a spacious room was opened for divine service at No. 18, KIRBY-STREET, HATTON-GARDEN, when Mr. Davies preached in the morning from Dan. ix. 17, and in the afternoon Mr. Ivimey delivered an address from Gen. xxxi. 13, in which

he advised the Welsh to persevere in their endeavours. In the evening Mr. Davies preached again from Zech. vi. 13. The congregation at each time by far exceeded expectation. The few persons who have hitherto contributed are mostly poor; but they hope that there are many well-wishers to the Welsh in London, who will assist them with their contributions. Mr. Thomas George, No. 25, Greek-street, Soho, will be happy to receive the subscriptions of those who wish to assist the above cause.

MARCH 13, 1822, the public settlement of the Rev. James Hargreaves (late of Ogden in Lancashire) over the Baptist Church in LITTLE WILD-STREET took place. Mr. Hoby commenced the service with reading and prayer; Mr. Griffin delivered the introductory discourse, stating the nature of a gospel church, asked the usual questions of the church and pastor, and received Mr. Hargreaves's confession of faith; Mr. Pritchard prayed for a blessing on the pastor and the church; Mr. Davis delivered a discourse to the pastor and the people from 1 Thess. v. 12, 13; "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake, and be at peace among yourselves;" and Dr. Winter (Independent) concluded the service with prayer. The hymns were given out by Mr. Belsher. The whole of the service was appropriate, solemn, and interesting.

BAPTIST CHURCH AT BARNOLDSWICK.*

THIS is the oldest church of the Baptist denomination now existing in Yorkshire; but when it was formed we have no certain account.

1698. At this time the church consisted of fifty-six members; but there is no memorandum who was its pastor.

1700, July 11. Mr. James Hawthorth was called to the office of a teaching elder, and soon after Richard Higgin; but whether they died here we have no information.

1710, April 28. Mr. John Wilson was invited from the church at Tottle-

* Nine miles north-west of Skipton in Craven, Yorkshire, and thirty-four miles north-west of Leeds.

Bank in Furness, Lancashire, to settle here, but appears not to have acceded to the request of this church. He was the first pastor of the Baptist church at Rawdon, and died in November, 1746.

1711, September. Mr. Daniel Slater was pastor at this time; but there is no farther account.

1718, May 25. The church at Barnoldswick applied on this day to the church at Raydon and Heaton for the dismission of Alvery Jackson, who was dismissed to Barnoldswick on the 29th of June, 1718. This man, eminent for piety and talent, was baptized September 21, 1715. He wrote a pamphlet on the modern question, "Whether saving faith in Christ is a duty required by the moral law of all those who live under the gospel revelation." And, "The second question answered, Dost thou believe on the Son of God?" Also, "Religion described, a Sermon." These are three very valuable tracts, and well deserve a new edition. Mr. Jackson continued here till his death, which took place December 31, 1763. I find among Mr. Jackson's papers an account of his baptizing September 20, 1749, the Rev. James Hartley, and seventeen others, at Haworth.

1764. Mr. John Parker succeeded Mr. Jackson. He was born at Barnoldswick March 10, 1725; was brought to the knowledge of Christ under the ministry of the Rev. Wm. Grimshaw; was baptized by Mr. Jackson October 6, 1749; began to preach in 1753; and was settled at Barnoldswick as the pastor of the church in 1764. After many years service for Christ and his church, he resigned from bodily affliction; but in 1790 he was so far recovered as to settle with the Baptist church at Wainsgate, where he continued pastor till his death, which took place May 29, 1793. The Rev. John Fawcett, D.D. published his "Life and Letters," price 1s. 6d.; a book which can never be read by a pious person without advantage. Mr. Parker baptized the Rev. Abraham Greenwood, who was born at Barnoldswick January 21, 1749; who began to preach in 1770; and who has successively laboured at Rochdale, Dudley, Oakham, and Killingholm. Mr. Greenwood married Mr. Jackson's daughter, and has a son of his own name in the ministry.

1790, September 28. Mr. Nathan Smith succeeded Mr. Parker at Barnoldswick, and yet continues the pastor of the church.

1772, April. We believe that it was

about this time that five members separated from Barnoldswick, and began a new interest at Colne in Lancashire, five miles distant. Mr. John Stuttard was the pastor till about 1817, and was succeeded by Mr. Peter Scott, who was ordained at Colne Dec. 2, 1819. Number of members June 14, 1821, 44.

1818, December. Ten members were dismissed from the church at Barnoldswick to form a new church at Earby, a village about two miles distant. Mr. W. Wilkinson was chosen the pastor. A new chapel was opened here, August 2, 1819; and things at present are looking well. Number of members June 14, 1821, 22.

The number of members at Barnoldswick is twenty-four.

Shipley, June 14, 1821.

I. M.

BAPTIST CHURCH AT OLNEY.*

JAN. 19, 1694, the ground on which the place of worship now stands was conveyed to trustees for £45. The declaration of trust recites, "that the said persons, and others of the like persuasion, of the same sentiments with Mr. Gibbs, pastor of a church at Newport Pagnel, commonly called Independents, shall and may assemble together at, in, or upon the said premises, at all such times as they shall think fit, for the exercise of their religion." There is no document who were the pastors before 1741. A memorandum of September 5, 1711, says, "the meeting-place that Joseph Palmer now frequently preaches in." On a stone in one of the aisles is inscribed, "John Castor, a minister, lies buried in this place: died 1720, aged 88." Nov. 15, 1738, certain persons named in an old church-book were dismissed from the Baptist Church of Walgrave, under the care of Mr. Moses Deacon, who settled them as a Strict Baptist Church. Some time in the year 1741, Francis Walker was received by letter from Prince's Risborough, and settled as pastor Nov. 14, that year. He died aged 46, October 22, 1748. William Walker joined the church February, 1749. He preached till Michaelmas, 1752, and from that time till Lady-day, 1753, preached at Newport, and then returned to Olney. At what time he was settled, I cannot tell, though probably that or the next year. He left in the year 1772, and died at Colnbrook. After this the place was destitute till the summer of

* We have been favoured with this article by W. Andrews, Esq. of Olney.

1775, when Mr. John Sutcliff came, and was set apart to the pastoral office the following summer. He continued his labours till June, 1815. Our present pastor, Mr. J. Simmons, was settled in March, 1818.

NOTICES.

THE Half-yearly Meeting of the Auxiliary Baptist Missionary Society for the Western District will be held at Lyme, on the 10th of April. It is hoped that the Senior Secretary of the Mission, Dr. Ryland, will be present.

THE first Anniversary of the Bedfordshire Missionary Society will be held at LUTON (See P. 119), on Wednesday, April 3, when the Rev. Robert Hall, the Rev. Thomas Morell, and the Rev. F. A. Cox, are expected to preach.

THE HERTS UNION will be held at St. Alban's, April 4, Rev. R Hall to preach; and the BEDFORDSHIRE ASSOCIATION at Bedford, May 8.

JOSEPH; A POOR IDIOT.*

"Off! Off! vain world, begone!" an idiot cry'd,
And backward threw his arm with all his force;
Whilst on the road, with quick and hurri-
To hear the word of God he bent his course.

In street or field, whoever might be there,
Poor Joseph oft would drop upon one knee,
And mutter out a simple, artless prayer:
No fear restrain'd him, and no shame had he.

'Tis true the world, from which he turn'd
away,
Would often hoot him as he ran along;
In sport, would bid poor Joseph come
and pray, [tongue.
While many a gibe was uttered by their

Thus FOOLS INDEED this idiot did contemn,
Or rather his Creator and his Lord:
Through him they cast reproach on heav'n's
great King,
HIM neither fearing, nor his awful word.

But ah! are there no other fools beside
This crew of wicked boys, or viler men?
Are there not those whom, influenc'd by
pride, [denn?
Poor Joseph's conduct louder doth con-

Be faithful, O my soul! declare the truth;
In words, hast thou not driven the world
away; [world!"
Like this poor idiot, cry'd, "Off! Off! vain
But, him unlike, hast been too proud to
pray?

"Off! Off! vain world!" Yes, these are
easy words; [glide:
Swiftly they pass the lips, and smoothly
But oh! how hard to banish from the heart
The world, with all its vanity and pride!

Off! Off! vain world! with all thy foolish
shame; [smile;
Thy fear and hate, and thy seductive
Lest thy enslaving bands wreath round my
heart, [toil.

And leave no power to flee, or break the
Off! Off! vain world! this idiot's simple cry,
My soul, adopt, and make it truly thine;
Then, when the world flies from my dying
eye, [mine.

Shall Joseph's hope, and Joseph's God, be
And when that day shall come, when this
vain world

Shall be consum'd by the devouring flame,
'Twill then be seen how many idiots were,
Who never bore on earth the idiot's name.
Bradford. CARBON.

* Joseph was a real person, well known
in a midland county of England. He
died about thirty years ago.

Kalendar.

APRIL 2. Moon passes Mars & Regulus.

6. Full Moon 42 past noon, but
S. of the Earth's shadow.
Passes Spica Virginis before
midnight.

7. Easter Sunday: so called
from the goddess Eostre, who
was worshipped by our Saxon
ancestors with peculiar cere-
monies in this month.

8. Moon passes the constellation
Libra.

10. Moon passes Antares, in Scorpio

13. Moon passes Herschel, and
the constellation Sagittarius.

18. Moon passes Venus.

19. Moon passes Mercury.

21. New Moon IV. 17 afternoon,
but too far N. for the Earth
to be in her shadow. Passes
Saturn.

22. Moon passes Jupiter.

23. Moon passes the Pleiades.

26. Moon passes Castor & Pollux.

29. Moon passes Regulus VIII.
night.

Irish Chronicle.

*From Mr. R. White to the Secretary,
dated, Jan. 23, 1822.*

Rev. Sir,

Since the 20th ult. I have been miraculously delivered by an interposition of providence from the cruel designs of my enemies. It was as follows. At a wake (where the worst of characters were assembled to spend the night in all sorts of sinful merriment) I ventured to expound the word of life, and met with no opposition for about the space of three hours. After speaking so long, I became very thirsty, and calling for drink, which I procured in about half an hour from the time I called for it, I gave it to a female, who expressed a desire to take part of it. A young man forced it out of her hand, and drank it off. By this time I could scarcely bear my thirst, and seeing myself deprived of a drink I had so long waited for, I was ready to say, like Jonah, "I do well to be angry." But how short sighted is man! I now find that I had the greatest cause to be thankful. The drink was poisoned: he who took it will scarcely ever recover. After this, about twelve or fourteen ribbon-men rushed into the room with the greatest violence. They came forward in the most hostile manner, each holding a large staff or club in his hand. The candles were immediately extinguished; their expressions were most shocking; and they threatened to assassinate me. But God delivered me out of their hands. Though they had prepared themselves for the horrid act by drinking strong liquors, yet God set them one against another, and frustrated all their purposes. Since that time I have not ceased to publish the glad tidings of salvation to all around, and I still find that that God whom I serve is still able to deliver. Nothing particular has taken place respecting individuals who heard the word. All I have to remark is, that notwithstanding the troubles of the times, they express a desire in all directions to hear the gospel.

*From Mr. Bruman to the Secretary,
Kelmartique, Jan. 19, 1822.*

Rev. Sir,

Since my last Journal I have travelled through this country, reading and explaining the word of God in every place where I had an opportunity; and, blessed be the Lord, it is highly gratifying to see the influence it has on the minds of those who read it. About four days ago M. Murphy was coming from Sexford, and was taken in by Ribbon-men, who thought to make him swear to be loyal to their doings. He asked them whether any of them read the scriptures. They answered, "that they knew nothing about it, nor was it their object." Well, said he, "it is not so with me; and the word of St. Peter tells us to fear God and honour the King; and for that reason, if I were to die on the spot, I never will swear a rebellious oath against my King or government." This serves to show, that it is not one benefit alone which arises from the reading of the scriptures: it makes men loyal to their King and country. A few days ago I met a man with whom I had several times conversed respecting his everlasting welfare, and who, having heard of a priest in his own neighbourhood, went to him, and told him that he came with an intention of having conversation with him respecting the word of God. "What do you mean by the word of God?" said the priest. "I mean the Bible," answered he. "Oh," said the priest, "I suppose you have received a lesson from the preachers." "Yes," replied the man, "I have received a lesson from the best preacher that ever spoke, which is Jesus Christ." "Where did Jesus Christ speak to you?" said the priest. "He spoke to me," answered the man, "in the scriptures, which are able to make men wise unto salvation." "Well," said the priest, "I must own that I know nothing about the scriptures; for when I was at college I never made it my business to read any of the Bible, which I am sorry for now; for there is not a place to which I go to hear

confession, but my opinion is asked concerning some passage in scripture; and I am ashamed to say that I know nothing about it." "I then," said the man to me, "began to explain the benefit of reading the scriptures, and did not part with the priest until he gave his hand and word that he would make it his daily study to read them, and that he would never forbid any person to do so." He also invited me to come in the evening and morning to the place where he would be. This is so great a happiness to those whose understanding the Lord has been pleased to open, that they will feel it their duty to make it known to others.

Mountain River, Jan. 19, 1822.

Rev. Sir,

In my last, matters bore an awful aspect in my part of the country; but that God who ruleth the raging of the sea has so brought order out of confusion, that all that took place is for the furtherance of the gospel. Many whose minds were raised, and who were in hopes of anarchy and confusion, are brought to see their hopes frustrated; partly by the exertions of spirited gentlemen, and partly by the mild spirit of the gospel; by which the readers and hearers shewed they were actuated, for be assured there is not an individual to my knowledge that reads or attentively hears in whom there is not a change in some degree, at least so far as not to thirst for their fellow creatures' blood.

The lad I mentioned in my former journals, who learned to repeat by heart the gospel by Luke,—who came to inquire after the dying man's health,—concerning whom I observed that east or west, north or south, there is not a single Protestant near him,—and to whom I gave my Irish Bible; of which he made good use,—reads to all as far as he can extend his labours. Many are crying out that they were murdered by the priests, who kept them in darkness: but he has been the means of fully convincing and converting his brother-in-law, sister, and nephew, so that when put to the trial and threatened, the three openly declared, if they were torn limb from limb they would never kneel to a priest, whilst others that would not hear cried out to him not to shame his father's bones in the ground. I had a long conversation with him, and he

has more fully convinced me of what was my previous belief, that they only will be saved whose names are written in the book of life. Whether in a state of ignorance or open wickedness, they have convictions betimes that the reprobate have not. He told me that three years before he had seen the scriptures, he frequently had the greatest desire to see some person that would speak on religious subjects, but that, if any did so, they only left him in torment, telling him that if he confessed and did penance he would go to heaven; and though knowing nothing to the contrary he had no peace of mind until he got the gospel, after first reading it he declares his heart was so enlarged and his understanding so enlightened, that he clearly understood the plan of salvation, and now endeavours to show the same to his neighbours.

WM. MOORE.

From Mr. Mullorky to the Secretary, Ardnamo, Jan. 19. 1822.

Rev. Sir,

From the commencement of this month, particularly during the Christmas vacation, my house has been generally crowded with some of our teachers, and other persons who resorted thither for the purpose of searching the scriptures. Among the rest was Henry O'Brien, who was a year and half ago the most bigoted Roman Catholic that ever I conversed with. But continual expostulation, and the reading of the scriptures in his hearing, at length proved a blessing to him. He has renounced popery, and builds his hope upon the rock of ages. The priest of the parish where he now teaches a Baptist school, has sent him repeated warnings, that if he did not come and confess to him, he would reduce his school. O'Brien replied, that he did not belong to him; that he was from the parish of Balina. This answer not satisfying the priest, he sent further threatenings. At length O'Brien told the messenger, that the New Testament contains all that is necessary to salvation; and that it does not sanction one sinner to absolve another, which is the prerogative of the Deity only. This poor man carries the Testament with him, and, by reading it morning and evening attentively to the people where he lodges, endeavours to direct their attention to the only refuge of poor perishing sinners.

Extract of a Letter from S. D. dated

Thurles, County of Tipperary.

It must be of no small importance for all Christians to ascertain and bear in mind for practical purposes, THE MEANS WHEREBY THE GOSPEL OF OUR LORD JESUS CHRIST WAS ORIGINALLY PROPAGATED BY HIMSELF, that we may, as his devoted servants, perform our Master's pleasure, and experience his holy approbation, and the approving testimony of our own consciences in his sight, and at his appearing.

And what was the method employed by the Lord Jesus Christ, and which he enjoined upon his chosen apostles? Was it persecution? Surely not. It was, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts;" Zech. iv. 6. Upon the agency of the Holy Spirit all success was made to depend. The reason why our Lord's personal ministry was so unproductive, was, not because he did not preach the truths concerning himself with sufficient clearness, or because he was deficient in personal exertion for the spiritual good of the people amongst whom he dwelt; but "the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 39. The apostles felt and acknowledged, that they were not sufficient of themselves, but that their sufficiency was of God. 2 Cor. iii. 5. They indeed exerted themselves as earnestly as though all the success depended upon themselves: but they depended as simply and entirely upon the Lord, as though no means whatever were used by them; nor did they depend upon him in vain.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street," was the prophetic testimony concerning the Messiah. Accordingly the Lord Jesus Christ assumed no worldly authority; and when the people would have taken him by force, and appointed him their king, he hid himself from them. Neither would he allow his servants to defend him against those of the High Priest. He also said to Pilate, "My kingdom is not of this world," &c. He incessantly laboured to engage the serious attention of his hearers to the gospel; and he enjoined a similar temper and conduct upon the apostles, earnestly directing them to decline the titles, distinctions, authority, and emoluments, that were so evidently the principal objects of the professedly religious teachers of that day. Matt. xxiii. 5-12.

And when our Lord gave the commission to his apostles after his resurrection, did he recede from his previous instructions? No. He directed them to go into every part of the world where they could obtain access, and relate the simple tale of his life, death, and resurrection, for the remission of sins, and the justification of all that come unto God by him. This was all they had to do, whether men would hear or forbear. And surely if any means were calculated to confound the wisdom of this world, it was these. To appoint twelve poor, simple, untutored men, without any temporal authority, to evangelize the world, through the mere publication of his despised history and doctrine, men that only a few days before had deserted him: and this notwithstanding all the disesteem in which they were themselves held by the spiritual and temporal authorities, as the contemptible followers of a despised Galilean, who had terminated his life ignominiously on a gibbet. What rational hope could there be in the minds of any merely worldly-wise men of the success of such men, under such most unpropitious circumstances, in opposition to the most rooted religious prejudices of all people wherever they should come, and with the assured certainty of a perpetual exposedness to poverty, insult, prisons, stripes, tortures, and death? But Christ would effectually convince the apostles, and all the world, that it was by no might of theirs that the gospel should be propagated, but that they were to depend altogether upon himself, and look to him for assistance, and give him the glory that was due to his name.

And this was all the apostles ever did. But they were not afraid to go forward, for they were sensibly endued with "power from on high;" and they also experienced the gracious fulfilment of their Lord's promise, "Lo, I am with you always!" God "gave testimony to the word of his grace," which they faithfully administered; and thus their fellow-sinners were converted, and numerous societies were formed of professed Christians, until in a very few years the gospel was published successfully throughout the then known world, and one apostle could testify, "From Jerusalem round about unto Illyricum, (a distance equal to the whole extent of Europe from North to South,) I have fully preached the gospel of Christ." And before the

lose of the third century, Paganism fell like lightning from the seat of empire, and Christianity (nominally at least) was substituted in its place, and "the heaven departed as a scroll," &c. Rev. vi. 14.

Thus it has been, *and thus it will be* to the end of time, with every real church of the Lord Jesus Christ. It is not by might, &c. and if we are unmindful of this most essential truth, or if we merely acknowledge it in terms, and deny it in our practice, depending (however secretly) upon our own or other's wisdom, strength, eloquence, or influence, we may indeed appear before men to succeed, but our success will not—cannot be gracious, extensive, or permanent. Our sole dependence must be upon the Holy Ghost, whose office it is to take of the things of Christ, and make him known to the world, John xvi. 7—14. It is not for us to use means in serving Christ that are *not his*; but it is our duty and interest humbly, earnestly, and unceasingly, to implore his heavenly aid and blessing. Neither should we be discouraged if all is not accomplished by us that our hearts desire; for "*the wind bloweth where it listeth.*" We are, therefore, to be principally concerned to be found diligent in the serious use of the Lord's appointed means, taking particular care, at the same time, that we have a 'Thus saith the Lord' for all we preach or do, and that our spirit is agreeable to his own; and then, though our success may not be so apparent before our fellow-creatures, we shall be approved before God, and before the world also at the judgment; perhaps beyond those who have been most commended in this world. Christ encouraged himself under such circumstances with this consideration, (and it is recorded for our consolation,) "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength," Isai. xlix. 5.

God has in all ages been jealous of his honour, as is proved by the history of the people of Israel. It was not by their own might they were delivered from Egypt, or at the Red Sea, or from Babylon. See Jud. xiii. 1 Sam. vii. 2 Chron. xx. and Isai. xxxvii. And when they shall return to the land of

their fathers, it will doubtless be the same. It is the same also with every Christian. The Holy Ghost is the source of all spiritual illuminations, John xvi. 8—11. James i. 18; he is the author of the divine life, 2 Eph. i. 8—13, John i. 12, iii. 5; the source of sanctifying grace, Acts xv. 9, 1 Cor. vi. 11, 2 Cor. iii. 18; and of all strength for the spiritual conflict, Isai. lix. 19, Rom. xvi. 20; the inditer of all effectual prayer, Rom. viii. 26; and the author of our perseverance to glory, Jer. xxxii. 40, Ezek. xxxvi. 25—27, Phil. i. 6, 1 Pet. i. 5. And all this is "that no flesh may glory in his presence," 1 Cor. i. 29, but that all may be "to the praise of the glory of his grace." Eph. i. 6.

Designation of the Rev. John M'Kaag, a native of the Highlands of Scotland, to the work of a Missionary to the native Irish.

THIS truly interesting and solemn service took place at Byrom-street Chapel, Liverpool, on Thursday evening, March 14. The service was commenced by the Rev. P. S. Charrier. The Secretary, Mr. Ivimey, (who is supplying that congregation while the Rev. Moses Fisher the pastor is visiting the Schools in Connaught) delivered an introductory discourse, on the need of preachers for the Aborigines of Ireland, and the propriety of a person to whom the Gaelic language is vernacular being set apart for that peculiar work. The Rev. Mr. Lister offered up the ordination prayer, the other ministers joining in laying on hands. The Rev. Dr. Steadman, Tutor of Bradford Academy, where Mr. M'Kaag has spent nearly four years, gave a solemn charge from Mark xi. 22, "Have faith in God." The Rev. Dr. Raffles concluded in prayer. The Rev. Mr. Phillips gave out appropriate hymns. The congregation was numerous, and apparently much affected with the consideration, that this was the first native of the Highlands into whose heart God had put the desire, and to whom he had given the opportunity, to visit those who may be called their brethren; as they and the natives of Ireland were doubtless originally the same people.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

ON Tuesday the 5th inst. Mr. Jos. Bourne, late of Bradford Academy, was solemnly designated to the work of a Missionary to Honduras, at Newcourt chapel, Newcastle-upon-Tyne. An interesting prayer meeting was held at eight o'clock in the morning; and at six in the evening a numerous assembly met together, when Mr. Williamson of North Shields, commenced by reading the scriptures and prayer. Mr. Pengilly delivered an introductory discourse, asked the usual questions, and received highly satisfactory replies from the Missionary, together with a concise confession of his faith. Dr. Steadman of Bradford (Mr. B's. tutor) offered up prayer to God, accompanied by the imposition of hands, and afterwards delivered a serious and affectionate charge, founded on Rom. xv. part of 15, 16. *The grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* Mr. M'Nicol (Wesleyan) concluded the impressive service by prayer. The detention of the vessel allowed the friends of the Mission the pleasure of Mr. and Mrs. Bourne's society, in Newcastle, more than a week beyond this period, and afforded Mr. B. an opportunity on the intervening sabbath, of addressing attentive congregations at Tuthill-stairs, Newcourt, and Westgate-street chapels. Before leaving Newcastle, a united meeting for prayer was held at Tuthill-stairs, and several friends having accompanied them to North Shields, the place of embarkation, a similar meeting was held at the Baptist cha-

pel in that town. On each of these occasions affecting addresses were delivered by Mr. Bourne. On the whole, the union of Christian sympathy and missionary feeling manifested by Christians of various denominations, in reference to this great undertaking, has been apparent and general, and it is to be hoped the impressions made will be lasting, as they were deep and interesting.

On Wednesday evening, the 13th instant, Mr. Joshua Tinson was designated to Missionary service at Eagle-street Meeting, London. The Scriptures were read, and prayer was offered by Mr. Hoby; Mr. Saffery of Salisbury stated the occasion of the meeting, and proposed the usual questions, to which Mr. Tinson gave interesting and appropriate replies. The ordination prayer was offered by Mr. Pritchard, and a judicious and solemn charge was given by Mr. Winterbotham of Nailsworth (Mr. Tinson's pastor) from Rev. ii. 10. *Fear none of these things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life.* Mr. Winterbotham also concluded in prayer.

Mr. and Mrs. Tinson took leave of the Committee the next day, and left on Friday the 15th for Deal, at which port the Ocean will call, and receive them on board. The Captain of this vessel is a truly pious man, so that our friends will enjoy the privileges of Christian society on their passage. May He that ruleth the seas conduct them to their desired haven!

PENZANCE MISSIONARY SCHOOL UNION.

SEVERAL young gentlemen, in the Academy at Penzance, under the care of Mr. Joseph Spasshatt, formed themselves into a society, more than a twelvemonth ago, under the above title. Their second contribution, amounting

to Two Guineas, was lately transmitted to the Secretary, with the following excellent letter: we hope our young friends will excuse the liberty we take in publishing it; we do so from the conviction that it is likely to prove the most effectual method of rousing others to imitate so pleasing an example.

Penzance, Feb. 6, 1822,

Rev. Sir,

We feel great pleasure in sending you this year, two guineas towards one of the best of causes, "The Baptist Missionary Society." We regret that it is not in our power to remit you a larger amount, we would willingly send you ten times the sum if we could, but were you in your next periodical publication, "The Missionary Herald," to throw out a hint to the different Schools in the kingdom, and to state the beneficial consequences which might result from such exertions, among the junior classes of society, it might do good. Did but one-tenth part of the Schools in this kingdom form little Missionary Societies, we are persuaded that a vast sum would be raised every year. This is an age of exertion, and shall it not be of emulation also? We hope that a heavenly and divine fire will pervade the minds, and influence the hearts of the youths of this kingdom, and that from Berwick-upon-Tweed to the Land's End in Cornwall, we shall be found cheerfully and willingly co-operating in this noble cause, and be the means, in the hands of God, of sending the gospel to the dark nations of the earth, and of causing the unsearchable riches of Christ to be preached to the millions of our fellow creatures, who are now enveloped in ignorance, darkness, and superstition. *We hope we shall never grow weary of well doing,* and the same motto which we take for ourselves, we would recommend to every youth in this kingdom. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." We beg leave to return you our thanks for your kind present last year, and with all deference would subscribe ourselves, Rev. Sir,

Your most obedient Servants,
(Signed by twenty-three Young Gentlemen.)

WEST MIDDLESEX MISSIONARY UNION.

WE are desired to state, that on Friday, April 5, it is intended to hold a public meeting, at the Baptist Meeting, Hammersmith, for the formation of a Baptist Missionary Union for West Middlesex and its Vicinity. A Sermon will be preached in the morning by the Rev. J. H. Hinton of Reading; and the public business transacted in the evening.

Service to begin at Eleven in the morning, and at Six in the evening.

Foreign Intelligence.

CALCUTTA.

Extract from the Third Annual Report of the Calcutta Auxiliary Baptist Society. (See Missionary Herald for Feb. p. 85.)

Preaching to the Natives. The preaching of the gospel being instituted by the great Head of the church, as the principal means of reclaiming men to God, your Committee, from the formation of the Society, have directed their views to this department of Missionary labour, as the most important to which its resources can be applied. The composition and distribution of religious tracts, the education of the rising generation, and the diffusion of general knowledge, must be regarded as valuable auxiliaries in preparing men for the reception of divine truth; but the devout mind will always regard the public annunciation of the gospel according to divine appointment, as the most indubitable means of awakening the heathen to a deep concern for their eternal welfare, and bringing them to a saving knowledge of "the only true God, and Jesus Christ whom he has sent." Its results, however, may not be so immediately nor so extensively visible, as

The Christian philanthropist may have anticipated. In a country like this, where falsehood and superstition have held the minds of men in such absolute subjection, that all sense of moral obligation seems obliterated; and where the very existence of a Supreme Being seems only admitted, with a view of associating him so intimately with moral evil, as totally to destroy human accountability; the servants of God may have to labour much, and to wait long, before they are permitted to witness the triumphs of the gospel. Your Committee, however, are not disposed to view the deplorable state of the heathen world, and this part of it in particular, as supplying any motive why exertions should be relaxed; but would consider it as affording a more urgent reason, why such exertions should be persevered in with greater intenseness, and with a more undivided reliance upon the promise of divine assistance, with which Christ accompanied his command to go into all the world, and preach the gospel to every creature—"Lo, I am with you always, even unto the end of the world."

In the course of the last year, the attention of the natives to the word of God has been equally encouraging as in former years.

In the Molunga place of worship, where service is conducted in Bengalee four times a week, the attendance has been equal to what has been witnessed in any preceding year; and within these three or four months past, a more lively attention has been evinced than has been before noticed. Some have warmly contended against the claims of Christianity as a divine revelation, and have seemed to come with no other object in view; but many others have discovered an attention highly promising.

It may be gratifying to the friends of the Society to know, that very recently an individual residing at no great distance from this place, has made himself known to the Missionaries, as an earnest inquirer after salvation; and by the conversations they have hitherto had with him, there appears every indication of sincerity, and humble solicitude to come to a knowledge of the truth. He professes to have been under religious concern these two or three years past—to have read parts of the New Testament—and to have been in the habit of attending the preaching of the gospel in the Molunga chapel from the time of its first erection. Should this man's in-

quiries terminate in a cordial reception of the gospel, it may be considered as an appeal to the followers of Christ, to continue in their efforts to make known the truths of salvation, although the results of their benevolent exertions may remain for a long time concealed.

The Collungah chapel, where worship in Bengalee and Hindoostanee has been conducted twice a week, having been found inconveniently large for the congregation generally collected, and being very much out of repair, the Committee lately resolved to take it down, and erect it afresh on a smaller and neater scale. It is expected to be completed within a month, when worship will again be held in it, chiefly in the Hindoostanee language.

In the native chapel in Bow Bazar, worship is held every Tuesday, Wednesday, and Saturday mornings, and on the afternoons of the Sabbath day. As the congregation at this place has always been large, and a spirit frequently evinced for discussion; it has been thought expedient to extend the morning services to a much longer period, to give a fair opportunity to enter more largely into the various topics connected with the gospel, or which arise out of the different objections that may be urged against them by the heathen.

The chapel in the Moonshie Bazar, built at the expense of a pious female servant, was found to be too distant from the road to command a tolerable congregation. After a sufficient trial therefore, she has requested it may be removed, and ground obtained for its erection in a more populous neighbourhood; she cheerfully engaging to contribute to the expense. The zeal of this woman, who, in her poverty, has manifested so deep a concern for the salvation of the heathen, cannot be too highly commended; and it is sincerely hoped, her example may be imitated in similar attempts at usefulness, by those in more affluent circumstances.

Your Committee, in reporting to you the circumstances connected with native preaching in Calcutta, cannot pass over in silence the obligations the Society are under to Mr. Carapeit Aratoon, for the highly important and gratuitous assistance rendered by him in this department of labour. Though called to arduous exertions for the support of his family, he cheerfully devotes the earlier part of two or three mornings in every week, to join the Missionaries in addresses in the Bengalee language.

DINAGEPOUR.

The following letter from Mr. Fernandez to Mr. Sutton, at Moorshedabad, received by the latter in July last, contains an encouraging account of the progress of the gospel at that station.

"I THANK you for your letter of the 19th ultimo which came to hand on the 26th, and has afforded me strength and encouragement; the Lord is certainly blessing his own cause in the world more or less. Though the blessing he has bestowed upon Bengal has not been so copious as in some other places, yet we have cause for thankfulness for what he has already done, and we have great reason to hope, that the work he has so graciously commenced, he will surely carry on to the end. Let this hope therefore constrain us to use every effort in our power to promote the enlargement of the kingdom of our Lord and Saviour. Idolatry is evidently tottering and fast falling to the ground, it is so at least in this district. A great part of the people do not appear so superstitious as they formerly were, they seem to manifest great indifference towards their idols. One of them a few years ago sold a whole cluster of Seeb's temples, about ten or twelve in number, with their idols, consisting of two pieces of black stone in each, to Mr. Horne. Of these stones, which were the objects of their worship, Mr. H. has made paint-grinding stones. This indifference has been frequently observed by others who still retain some veneration for them. There are some large temples built by the former Rajahs and dedicated to their favourite idols, which are now in a decayed state, and some already fallen to the ground, and the present Rajah never troubles himself to repair these or build new ones. The establishment allowed by the former and late Rajah for the expenses of these temples amounted annually, to about 25,000 Roopees, but is now reduced to a few hundreds only, and this too is annually diminishing. Thus, as Dagon fell before the ark of the Lord, shall idolatry fall before the gospel. On Lord's-day, the 27th ultimo, nineteen persons were baptized in the Tanyan river at Sadamahl, and there are fourteen candidates, the greater part of whom I hope will soon follow. I have now seventy-

two members, men and women, of whom sixty-six are in full communion. The Christian population now with me amounts to 167 persons, including children. These people were but a few years since in gross darkness, bowing themselves to the dumb idols, but are now brought into the light of the knowledge of the only true and living God, and Jesus Christ whom he hath sent. "This is the Lord's doing, and it is marvellous in our eyes."

SAMARANG.

MR. BRUCKNER'S JOURNALS.

(Continued from Page 131.)

FEBRUARY 16, 1821.—Went to a Javanese village, which I had just looked in a former time, but was then not able to address them. I had then observed a man with an amazing large wound in his leg, occasioned by the fall of a stone upon it. I thought then of bringing him some medicine for it, as soon as the weather would permit my going out. I brought to-day some medicine, which he received very thankfully. I took the occasion too, seeing a good number of the neighbours had entered the room while I was there, to address them on the great point of salvation by Jesus Christ. An old priest was also present, and he said that Mahomet was the chief of the prophets, which I was obliged to contradict, and conversed with them upwards of half an hour of Jesus Christ, and his sufferings for sinners. They wondered at it. Becoming night, and rainy, I was obliged to hasten away. The sick man being a kind of priest himself, said he would follow me in future.

18. Lord's-day. But to my sorrow could do nothing out of doors; yet I found some pleasure in instructing my family and servants. My servants, who seemed in the beginning much prejudiced when I first began worship with them in our Christian manner, seem to attend now with willingness and pleasure. I read generally a part of scripture to them, and bring it over, by way of explaining, unto the local dialect, adding such remarks in the mean time as I think necessary for their enlightening, removal of their prejudices, and for showing them the

need of a Saviour. Some of them appear to become thankful for the trouble I take with them.

19. Intended to go out to visit some of my villagers, but was again prevented by the weather: and my work was only confined to my people in the house. People in Europe might think it a foolish reason which a Missionary should assign for his being prevented by the weather. The weather here affects a person's health infinitely more than it will do in Europe. A good wetting through may here bring a severe sickness upon a person, whereas we know nothing of that in Europe. How many times have I been wetted through entirely when in Europe, even in the winter season, and I was never affected by it; but here I find it quite different. I have merely got wet now and then in a slight shower of rain, and I have felt it long afterwards. A Missionary in this country ought to have a very strong constitution.

21. Went to a village into which I could enter with difficulty, on account of the deep mud which was in the way of its entrance. I saw but a few women, the men being all busy in their rice-fields. Going a little farther into the village, I saw a man sitting before his hut—I sat down next him. I began to introduce the gospel to him, by showing how many ways a man could commit sin. He said, "Oh! then is no one without sin?" "So it is," I replied; adding farther, "sin cannot be forgiven by God except a sufficient ransom is paid to his justice," &c. He admired greatly what he heard of the gospel: he said then he would come and see me, that I might tell him more, but he had nothing to bring me to introduce himself. I replied that I should be very glad to see him come at any time, and that I did not want any thing of his. He alluded here to the Javanese custom, that if any one comes to see his friends, or some of the higher ranks, he brings always a present of fruits or fowls, &c. In the mean time several had come from their rice fields, to whom I spoke a little. Another of them said, he wanted to be instructed by me, but he had little time to spare. He said too, he could not pray, as he had not learnt it. I showed him then what prayer is, and told him a short prayer. He seemed much pleased. Going away, some accompanied me out of the village.

(To be continued.)

SUMATRA.

A LETTER, lately received by a female friend from Mrs. Burton, contains the following information respecting the schools under their care at Bencoolen.

Fort Marlborough, May 3, 1821,

We have on the Orphan Establishment ten boys and seven girls, who have each a distinct dwelling; these are wholly in our charge, for instruction, lodging, board, and clothing. Besides these, I have one boarder with the girls on the same plan, three girls as parlour boarders, and one day scholar, besides two or three gratis. You cannot easily imagine the labour and tediousness of teaching a language without the assistance of books in their own, and of conveying moral and religious instruction, either in English, which they know very imperfectly, or Malay, of which I know as little, which has very few terms to express ideas of that nature, and those few the children are mostly ignorant of. However, we may expect them to be with us, or some other Missionaries, long enough for these difficulties to be surmounted, and as these are likely to be resident here, we may hope, their advantages will not rest with themselves, but that they will, at least some of them, be made blessings to others. Their general temper is extremely apathetic, but I had the pleasure of seeing one of them weep much on my explaining to her the reason for going to church on Good Friday. Another time, after describing the duty and advantages of prayer, when I asked if either of them wished me to explain what had been said, one, a particularly shy, quiet girl, whispered, "Want, Ma'am, teach me to pray." To you this may seem very trivial, but I assure you to me it was quite reviving. None can imagine, without experience, what it is to see around and associate continually with human minds totally dark and dead to all real good; the slightest mark of attention or curiosity is encouraging. From the little opportunity I have yet had of examining the character and state of the native females, there appears to me to be no deficiency of ability amongst them; but they are extremely neglected and ignorant. They seem to think it unnecessary for them to think of their souls, or of futurity. One old woman told me, the Imums (priests) knew these things,

but she did not know the way to heaven; and immediately came and sat down at my feet, earnestly listening to the little I could say to her. We have been to-day to the opening of a new Native School very near us, where we hope soon to have the first Native School for girls, which till now has been objected to. A very old Malay lady, about eighty, came to the school-room to meet me, to consult and arrange the plan. We had prepared our own Verandah, but to this it was objected it was too distant, (though not ten minutes' walk,) their bigger girls might be stolen, of which they are much afraid. Daughters here are valuable property, as they sell them for wives. We decided at last that the school is to be formed in this old lady's house, as soon as we have the Governor's sanction, which we know he will gladly give. The number of schools now forming has excited considerable alarm, and some opposition, but just now all seems quiet again. The chief Mahometan priests, called Melims, were the opposers, but the strongest party at present is for the schools.

KINGSTON.

THE last communication received from Mr. Coultart was dated December 29, 1821, in which, after deploring the various and formidable obstacles opposed to the progress of the Gospel among the negro population, he proceeds in the following terms:

"In the five years of your Mission here, about one thousand persons have been added to the church. Some have reached 'the city of habitation,' and some few, it is to be feared, have taken up the form of godliness without the power. In these two last years nearly five hundred have been added, and we have been *very particular*; but it would be too much to say, that none have deceived our hopes. They, I may say with safety, *have deceived us*; I hope we have not deceived *them* into a good opinion of themselves by hoping too much, or being sanguine beyond what was reasonable. If our additions are large, you will see that our bereavements are great too. We have lost six or seven per week, sometimes

nine in this last season of sickness; and many of these persons have been the most eminent among us for piety. I have felt much in attending the death beds of some of these, but most have died so suddenly that I heard not of their sickness. A Guinea negro, whose experience we lately heard, observed respecting himself, that from the time he came from the Guinea Coast, "him no able to take word, if any one offend him, me take knife, me take tick, me no satisfy till me drink him blood—now me able to take twenty word;—den me tief, me drink, ebery bad ting me do. Somebody say, me must pray—me say no, what me pray for? rum best pray for me—give me someting good for eat, dat better dan pray." "What made you change your mind then?" "Massa, me go to church one Sunday, an me hear massa parson say, Jesus Christ came an pill him blood for tinner. Ah, someting say, you hear dat? him pill him blood! Ah! so! den me the tinner, me de tief, me de drunkard! Him pill him blood for Guinea niger! Oh, oh! Jesus die for poo niger before him know him!"—thinking, as seems quite natural to them, that Jesus becomes acquainted with them just then, because he is just then telling them all they have done.

We have an old member, who is now growing very feeble, and obliged to walk with a stick, and who has a long way to walk every Sabbath, for she never misses her church unless "sick take her," as she expresses it. She met me a few days ago, and took me by the hand, saying, "You tell me true, massa—you gie me plenty physic—it quite strong—but it do me good!" I could not remember any thing to which her assertions would apply, until she said, "You no know? uder day you say, Any body come late to God's house, you fear him dropping off se Jesus Christ, him heart growing cold—for true, me massa, me feel a litty cold that day, an me too late, but you no see it so again."

Another of our female friends came thirty miles the other morning, to tell me of her recovery from sickness, that I might unite with her in praising God. She gave me a long account of the means used for her recovery, which she imagined God had revealed to her in a dream. I said, "Mary, take care, God is very good, but you must not think too much about dreams; for Satan sometimes puts on white clothes." "Yes, massa, (she replied,) me know; but me no heed so much what me feel,

as what dat me feel make me do." She added, "When me hear any body speak, me say, Well, me see what yon do; and me watch quite close—for it no hard ting to speak Christian, but *it quite hard to maintain the Christian.*"

Our monthly prayer meeting is well attended, although we are obliged to meet before the sun goes down, to avoid the penalty. I am sure that some of the prayers offered up by these sons of Canaan, would deeply affect your hearts could you hear them. One said in his prayer last monthly meeting, with great fervour, "Lord save we poo black sinner! break up all de dibble's work him done in me heart, and save poo African an me poo Guinea niger from dat place where no sun shine, *where no tar twinkle.*" It is some encouragement to hear these poor things pray, and we do hope prayer will prevail against sin, and that this desert will in answer thereto be watered and become very fruitful.

(*Since the above went to press, further Communications have been received from Mr. Coultart, dated 30th of January last.*)

MORAVIAN MISSIONS.

FROM the XCIVth Number of the Periodical Accounts published by our Moravian Brethren, we extract the following letter, written by one of their Missionaries, stationed on the coast of Labrador. It shews, in a very pleasing manner, the gratitude of the poor Esquimaux for the words of eternal life.

SEVERAL of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the sacred scriptures throughout the world, of their own accord began to collect seal's blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offer-

ings, deeply affected us. Having been told that in some parts of the world, converts from among the heathen, who were poorer than they, had contributed their mite, however small, with great eagerness and delight, towards the furtherance of the spread of the word of God, they exclaimed, "How long have we not heard the pleasant and comfortable words concerning Jesus Christ our Saviour, and how many books have we not received treating of Him, and yet we have never known and considered whence they came. We have indeed sometimes spoken together, and observed, that these many books given to us without pay, must cost a great deal somewhere; but we never have before now known that even poor people bring their money, out of pure love, that we may get those comfortable words of God. We are indeed poor, but yet might, now and then, bring some blubber, as a contribution, that others, who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to our souls; and thereby be taught to find the way to Jesus, and believe on him." By these spontaneous declarations, a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends who printed the Bibles for them, that more heathen might be presented with that book, "*so far more precious than any thing else in this world.*" We rejoiced to find, even in Esquimaux, whose ideas in general seem rather of the blunt kind, such a sense of gratitude for the benefits conferred upon them. It is a proof that they are capable of grateful feelings, when enlightened by Christian principles. The blubber they have thus collected, amounts to about 30 gallons of oil, which we have added to, and must be deducted from that in the store. If you have no objection, we should be obliged to you, if you would present the Committee of the Bible Society with the value of it, in whatever way they may wish to receive it. We make no doubt that the worthy Society would rejoice at the disposition of heart in our poor Esquimaux, which dictated the gift, small as it is, and be pleased to perceive, that the benefits our Esquimaux have derived from the generosity of the Bible Society, are acknowledged with due thankfulness.

NEW SOUTH WALES.

WE have great pleasure in stating, that several worthy persons in this distant, but growingly important settlement, have lately associated together to devise measures for promoting the moral and spiritual interests of the inhabitants. With this object in view, a Society has lately been formed, called "The Australian Evangelical Society," who specify the following as

the principal means to be employed in the prosecution of their purpose. To encourage the settlement of religious persons in the Colony—Domestic Missionary exertions—Resolute discountenancing immorality and profaneness,—and the promotion of union and peace among true Christians of every Denomination.

Surely the formation of such a Society may be regarded as a token for good!

Contributions received by the Treasurer of the Baptist Missionary Society, from February 14, to March 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Legacy of William Salter, Esq. late of Norwood, (Executrix, Mrs. M. E. Salter; Executors, Messrs. David and Samuel Salter)	£300	270	0	0
Ditto of Mr. William Elston, late of Cloth Fair, London; (Mr. William Clare and Mr. William Baldwin, Executors)	£200 Navy 5 per Cents. and Interest,	215	0	0
Ditto of Mrs. Mary Thornton, late of Hull, (Mr. John Thornton, Executor).....	£80 0 0 } Duty, &c. 8 6 8 }	71	13	4
Kent, Auxiliary Society, by Mr. Brindley, Treasurer...		40	4	7
Reading, Balance of Collection and Subscriptions, by Rev. J. H. Hinton.....[Total this Year, £118 2s. 6d.].....		14	7	6
Bromsgrove, Auxiliary Society, by Rev. J. Scroton.....		16	0	0
Shipley, Subscriptions, by Rev. J. Mann.....		6	19	6
Haslingden, Friends, by Rev. Mr. Copley.....		1	9	11
Aberdeen, Auxiliary Society, by Mr. Thomson.....		32	5	8
Montrose, Society for Missions, Schools, and Tracts, by Mr. James Dow.....		10	0	0
Penzance, Missionary School Union, by Mr. Spasshatt.....		2	2	0
Devizes, Southampton and Poole, collected by Rev. John Saffery		108	9	6
Cottenham, Collection and Donation, by Rev. T. C. Edmonds...		5	3	8
Northampton, Small Society, by Rev. T. Blundell, and Subscriptions.....		24	17	0
Rugby, Penny-a-Week Society, by Ditto.....		6	9	6
Road,.....Ditto..... by Mary Longstaff.....		6	9	9
Bilderstone, Auxiliary Society, by Mr. Carter.....		5	14	4
Wales, Northern District of the South East Baptist Association, by the Rev. J. Evans.....		8	15	4
Walworth, East-street Female Auxiliary Society, Moiety of Subscriptions, by Rev. R. Davis	£16 6 7½			
A Friend, by Ditto.....	1 11 6			
Thomas Key, Esq. Water Fulford.....		17	18	1½
W. N. Tweedmouth.....Ditto...		100	0	0
		2	0	0

FOR THE TRANSLATIONS.

Thomas Key, Esq. Water Fulford.....	Donation	200	0	0
Bilderstone, Auxiliary Society, by Mr. D. Carter.....		1	9	4